

VEDANTA-SARA

A Prose English Translation and
Explanatory notes and
Comments.

EDITED BY

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Mahābhāratam, Srimadbhāgavatam, Mahānirvāṇa-
Tantram, Harivaṃś'a, Agni Purānam,
Mārkaṇḍeya Purānam, &c., &c.*

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PREFACE.

"HUMAN knowledge," says Hegel, "is an island in the ocean of the unknowable, and a learned Ignorance is the consummation of all philosophy." But in ancient India the scope and aim of Philosophy was something different from mere determining the borderlands of knowledge. In Greece Philosophy, as her name signifies, had her cradle in the love of abstract wisdom; in India *Darsanam* (Philosophy) emanated from a volition of the race to behold and realise the Real, in life. It is not a mere system of thoughts and speculations, but a kind of soul-science, which not only illumines the region of the unknowable, but suckles the Intellect with the milk of god-head to comprehend the Impartite Reality, and thus enables the life-force to be reabsorbed in the bosom of infinite and eternal life. Vedanta is not theology, because it denies the conception of an anthropomorphic deity. It is not ethics alone, since in the later development of soul-existence, it denies the paradox of good and evil. It is not a science of things, since it proves things to be non-existent and illusory, It is a science whose exact English synonyme is hard to find out, the Science of Seeing, being the best translation.

Our *Darsanam* (science of seeing) is eternal as the Vedas; and that it enabled its votaries, the ancient

seers or Rishis of Ind to realise all its teachings in life can not be consistently questioned for a moment. It has entered into all the by-paths of our life, constructed this unique civilisation of our country, and moulded the destiny of our Race. The six different schools of Indian *Dars'anam* do but in reality expound the different aspects of one and the same fundamental principle, which was first enunciated and inculcated in the *Upanishads*, and subsequently codified by Vadrdayana into a system in his *Uttar-mimansā*, or *Vedanta Sūtras*. Indeed, the *Sankhya* and *Vedānta* represent the two rival schools of thought which dominated the life of ancient India, and Patanjali's *Yoga Sūtra* is but a rapprochement between them for the practical realisation of the teachings of both in life. India came into being with Vedantism. She has lived the life of Vedantism for thousands of centuries, and the realisation of her Destiny as a nation and light-centre must inevitably be through the path of Vedānta. To know India, past, present and future, is to know Vedantism in all its aspects and developments; and this little treatise, which treats of the cardinal doctrines of that school of thought, may not be an unwelcome intruder to those who wish to study and understand India aright.

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VEDANTA-SARA.

Having adored my *Guru* (preceptor) who, for his knowledge of non-duality, is rightly called *advayānanda*, I explain, as I understand the cream of *Vedānta*. (I)

The usual practice with the saintly authors of ancient India was first to adore the Almighty, and the next the preceptor, before undertaking to write any treatise on philosophy or literature. So intense was the reverence of pupils for their preceptors that, many literary works written by the former passed under the names of the latter. The author of the *Vedānta Sāra*, in this sloka, which is something like an introductory couplet,

follows this time honored practice. Having first adored the Eternal Paramatman, the God of gods, the Author of all, and then invoked the blessings of his preceptor from whom he has received the inspiration and qualified training for writing such a work, he begins to expound the teachings of the Vedanta. (1)

What is named *Vedanta* has the *Upanishads* for its evidence [and [includes] *S'ariraka Sutras* and other works which corroborate it (*i.e.*, its teaching). (2)

In this sloka, the author attempts to explain the character of the class of writings passing under the appellation of the *Vedanta*. He begins with the question "What is *Vedanta*?" It includes the class of writings which has *Prasthāna-trayam* as their general name. Those three works are (1) the *Upanishads*, (2) *S'ariraka-Sutra* or *Vedanta-Sutra* (3) and the *Bhagavad Gita*. The *Upanishads* form the concluding or the gnostic portion of the *Vedas*, and deal with all the most

important metaphysical problems. They endeavour to solve the most momentous questions of life and death. *S'ārirak Sutra*, which is popularly called *Vedānta-Sutra*, is the most popular work on *Vedānta*. *Bhagavad Gītā* is signified in this sloka by the word *A'di* which means that there are other works which may be called *Vedānta*. It is thus clear that the term *Vedānta* is a very comprehensive one. (2)

This work being explanatory of the leading portion of the *Vedānta* it has the same moving considerations (*anuvandha*): hence they need not be treated separately. (3)

This work, namely the *Vedānta Sara* is a compendium of the *Vedānta*. The teachings of the *Vedānta* lie scattered in the numerous *Upaniṣads*. The author of the *Vedānta Sara* wants to write a short treatise giving the principal outlines of the *Vedānta* system of philosophy for the enlightenment of general readers. Hence,

the *anuvandha* or the moving considerations of this little treatise are the same as those of the more ambitious works like *S'āstrīka Sūtras* &c. (3)

Anuvandha means *Adhikari* (qualified person), *Vishaya* (subject-matter) *Samvandha* (relation) and *Prayojana* (necessity). (5)

In delivering instructions the preceptors of yore had four very necessary conditions in view. "These considerations are called, in S'āstric parlance, *anuvandha*. The first is *adhikari* or a qualified pupil. It is absolutely useless to deliver instructions, religious or secular, unless a teacher gets a qualified pupil. By the word 'qualified' it is meant that a pupil should be intelligent, industrious, respectful and obedient. These are the four requisite qualifications of a pupil. Then come *Vishaya* or the subject matter. To deliver instructions on a profitless subject serves no purpose. It benefits neither the person who delivers instructions, nor the persons

to whom they are delivered. It is therefore absolutely necessary that a teacher, when he finds qualified pupils ready to receive instructions, must find out a subject which is sure to afford him pleasure and benefit the students. Then comes *Saṃbandha*, relation, between the subject-matter and the *Sikshā* which expounds it. Lastly, comes *prayojanē* or the necessity without which no body undertakes any particular work. Necessity is the highest impulse to an action. When a teacher finds ignorant people around him labouring under the weight of rank superstition and monstrous irreligion, he feels, as it were, moved by a strong desire to preach the purest form of faith for the salvation of those suffering millions. This is what is called *prayojana* or necessity. (5)

He, who, by duly studying the *Vedas* and the *Vedāṅgas*, has formed a general idea of the meaning of all the *Vedas*, who, in this life and the previous one, by avoiding actions

originating from a desire of reward and those interdicted [by the S'astras], who, by performing daily, occasional and penitential rites and devotional exercises, has been freed from all sins, who has become pure-minded and has adopted the four means of spiritual culture, is the qualified person. (6)

The necessary qualifications of a person who is qualified to receive instructions in the *Vedānta* are described in this *Sloka*. The *Vedānta* comprises the highest subject of spiritual discourse. It tries to determine the source of life and death, the relation between Self and the Universal Self. These topics are undoubtedly the most important and obtruse. To receive instructions, therefore, in such subjects, one must be well read in all other works dealing with the earlier stages of religious culture. The *Vedas* are the earliest records of the religious consciousness of the Rishis. They also con-

tain many rituals and ceremonials which prepare a man to make further progress in spiritual culture. So, a man must first study the Vedas and then the Vedangas or the auxilliary subjects such as *Sikshá*, *Kalpa*, *Vyākaraṇa* &c. The study of these subjects will prepare the mind of a person and help his intellectual culture which is of great necessity to a person who cares to pursue spiritual studies.

Intellectual culture, which is helped by the study of the *Vedas* and *Vedangas*, is not the only criterion of religious studentship. He must also be pure-minded and prepared by spiritual culture to assimilate spiritual instruction. The various rites mentioned in the Text help the great work of the purification of the mind and intellect. *Kāmya Karma* are actions which are performed with a motive such as various *Yajnas* which secure a residence in the celestial region. *Nishiddha* means the deeds which are interdicted in the Scriptures. *Nitya Karma* is the daily rite as *Sandhyá* &c.

and *Naimittika* is one which is undertaken occassionally, as on the birth of a child &c. *Upāsana* is meditation. These all, therefore, are so many forms of devotional exercise which tend to purify the mind and intellect of a person. The religious rites and ceremonies are the exoteric side of spiritual culture and meditation represents the esoteric side. A qualified individual, who wishes to study the higher problems of spiritual life, must prepare his mind both intellectually and morally. (6)

The [four] instruments for attaining the knowledge of self are :—

(1) Discrimination of things real and unreal.

(2) Non-attachiment to fruits [of actions] both in this world and in the next.

(3) The acquirement of spiritual wealth such as, *S'âma* (control of the mind), *Dama* (withdrawal of the mind from external objects),

(4) Desire of deliverance [from metempsychosis]. (7)

The attainment of self-knowledge is the *summum bonum* of spiritual culture according to the advocates of *Vedanta*. In the text the author points out the four instruments by which the attainment of self knowledge may be encompassed. The first is *nityānitya Vastuviveka* i.e. one must determine what things are real and what unreal. When one makes this discrimination he eschews all unrealities on earth and busies himself with the acquirement of what is real. Secondly, a person must not care for the fruits of actions both in this world and the next. This is what is non-attachment to the fruits of action which forms the cardinal doctrine of the *Bhagavad Gita*. Thirdly, comes the spiritual wealth which consists in controlling the mind and withdrawing it from external objects and lastly a strong desire for deliverance from the round of re-births. (7)

S'ama, *Dama* etc., [These are] *Shama*, *Dama*, *Uparati*, *Titikshâ*, *Samâdhâna* and *S'raddhâ*.

About *S'ama*; it is the withdrawal of the mind from subjects, such as hearing and which are unfit [for the acquirement of Self-knowledge]. *Dama*—The withdrawal of the external senses from objects which are opposed [to the acquirement of self-knowledge]. *Uparati* is abstinence from external objects after they have been withdrawn [from Sensuous objects opposed to [the acquirement of Self-knowledge]; or the renunciation, in a proper way, of all acts enjoined in the Śhastras. (8)

S'ama means mental quiescence or the restraint of passions which work inwardly. It is the withdrawal of the mind from sensuous objects which stand in the way of the attainment of the knowledge of Self. It is a restraint of the mind,

and its tendencies and is one of the instruments of spiritual culture. One must try to withdraw his mind from the object it likes most. For instance, when a man is hungry, his mind does not gravitate to any other object but food, does not relish any thing else but food. Under such circumstances, one should forcibly withdraw his mind from such a thought. Similarly, he should take it away from other objects of pleasure and devote it to a higher thought. By such a continuous practice one becomes capable of withdrawing his mind absolutely from sensuous objects. Similarly, *Dama* is also a process of self-restraint. It is the withdrawal of the senses from their objects. Even when a person succeeds in withdrawing the mind from sensuous objects and the senses from their respective objects one should not remain contented. He should practise this restraint continuously and keep himself always aloof. He should keep his mind engaged in hearing the precepts of *Brahma*.

This form of spiritual exercise is called *Uparati*. It is also defined as *Sannyāsa*, or renunciation of all acts enjoined in the Śāstras by the prescribed method. (3)

Titikṣā is endurance of pairs of opposite [such] as cold and heat ; and *Samādhānam* is fixing the subjugated mind in abstract meditation on the spirit. Belief in one's own spiritual guide and the teachings of Vedānta is *S'raddhā* or reverential faith. Desire for emancipation is *Mumukṣutvam*. Such an individual is a qualified person, as is said in the S'ruti "a man of mental quietism who has controlled the senses." It is said : "To one who has controlled his mental faculties, who has subjugated his senses, whose shortcomings have been dissipated, who performs works as enjoined [in the Śāstras, who is endued with good qualities, who is always obedient and

desirous of emancipation is fit to be delivered. (9)

In this *Sloka* the characteristics of a qualified person are described. It is useless to deliver instructions in the Vedanta to one who is not qualified to receive the same. He must be one of subdued passions and senses. *Vedanta* is a very difficult subject, and one, whose mind is not under control and is disturbed by distracting thoughts, is not capable of retaining the spirit of its teachings. Deep and engrossing attention is the *Sine qua non* of the study of a spiritual subject. And to acquire this deep attention one must acquire supreme mastery over his passions and mental aptitudes. This deep attention is called *Samādhi*. Then he must have *Tīkṣhṇā* or power of endurance, Heat and cold, honor and shame, happiness and misery are the pairs of opposites (*Dvanda*), which are described by the Vedantic writers as one of the most powerful engines

of distraction. In order to qualify himself for the study of the higher problems of existence solved in the *Vedānta* one must be above these pairs of opposites. *S'raddha* (faith) in the person, who delivers instructions and in the subject, that is taught, is also a requisite qualification. A pupil never profits by the instructions delivered by a teacher whom he does not revere and in whose teachings he has no confidence. *S'raddha* or reverential faith is thus absolutely necessary especially for a student of higher learning. The last, and therefore, not the least in importance, in the category of qualifications of a student is *Moomookshutvam* or desire for being liberated from metempsychosis or continued rebirths. Desire is the most powerful incentive to work. And there can be no higher or more dignified desire for the study of spiritual science than that for emancipation from re-births. The qualifications of a pupil being thus determined, the subject is next considered. (9)

Subject.—To prove the unity of *Jiva* (individual Self) and the Pure, Intelligent and Incomparable Brahma is the purport of the Vedanta.

Relation.—Between this unity, a thing to be proved and the explanatory Upanishad there is a relation of “explainer” and “what is to be explained.”

Necessity.—To dispel ignorance relating to non-duality to be proved and to acquire blissfulness of *Self*. The S'ruti is :—“The knower of *Self* overcomes sorrow.” “The Knower of Brahma is Brahma himself is also the S'ruti. (10) .

In this passage the author describes the subject-matter of the *Vedanta*, the necessity of expounding such a subject and the relation existing between the two. The object of the *Vedanta* is to teach the great metaphysical truth that *Jiva* (individual self) is one with *Brahma*

(Supreme Self.) The entire universe before us is nothing but an emanation from *Brahma* and is permeated by it. People under the influence of *Avidyā* (ignorance) commit an egregious error and think themselves different from *Brahma*. They consider the body as soul and regard themselves independent. On account of this erroneous conception they suffer from innumerable sorrows. The necessity of the Vedantic teachings is to remove this misconception, so that people may understand aright the relation subsisting between the individual soul and the Supreme soul. (10)

Such an Adhikârin (qualified person), stricken with [the painful experience of] *Śamsāra* (earthly existence) consisting of births and deaths, should, approaching a preceptor, learned in the S'ruti and devoted to *Brahma*, with a present in his hands, as a man with his head burning runs into a mass of water, follow him,

The *S'ruti* says:—"For acquiring superior knowledge, [a pupil], with sacrificial fuel in his hands, should approach a *Sat Guru* (accomplished preceptor) well-read in the *S'ruti* and devoted to *Brahma*. That teacher with great kindness shall instruct [him] by the logical method of *adhyāropa* (the act of erroneously attributing the properties of one thing to another) and *apavāda* (refutation of a wrong imputation or belief). The *S'ruti* says:—He (preceptor) shall instruct him (pupil), approaching him with a tranquil mind and controlled senses, in spiritual science by which he may truly know the eternal Purusha and the true Veda. (11)

In this passage the author first describes *Sat Guru* a (qualified preceptor). Who is this *Sat Guru*?—one who is well read in the '*S'ruti* i.e. the entire *Veda*, both

the Sambhita and the Upanishad, and one who is devoutly attached to *Brahma*. Unless one is well read in the Upanishad, which is the Vedanta or the gnostic portion of the Veda which is popularly called S'ruti, and knows the true nature and being of *Brahma*, one is not qualified to teach a pupil in spiritual science. Next he describes how a pupil shall approach his teacher. He must do so stricken with great anxiety for learning. As one whose head is burning runs very anxiously with all his attention fixed to water, so a pupil should approach his tutor with only one anxious desire in him, namely, that for learning. The only condition for a pupil is that he shall carry sacrificial fuel with him. This shows that the teacher takes no money for delivering instructions. Pecuniary consideration was no incentive with the early Aryan teacher. The author next describes the logical method of delivering instructions. There are two methods, namely *adhyaropa* and *apavada*. *Adhyaropa* is

derived from *adhi*, thing, *a*, false and *rupa* shape. A rope is not a snake, yet one may mistake it for the same out of ignorance. Likewise, one may consider a real thing as unreal. *Adhyâropa* in Vedantic parlance, means considering a real thing as unreal.

The (One without second, all intelligent, and ever Blissful Brahma is the real thing. This one must know is the scope of the teachings of the Vedanta. (11)

The consideration of the real thing as unreal, as one regards a rope, which is not snake, as snake, is *adhyâropa*. The Ever-existent, all-intelligent, blissful and secondless Brahma is the real thing. *Ajnâna* (ne-science) and all the insentient material objects are *unreal*. *Nescience*:—It is different from the existent and non-existent, is identical with the three *gunas* (*Sattwa*, *Raja* and *Tamas*, and is of the form of

conception. They say somewhat, from the conception of 'I am ignorant and of the inherent power of God concealed by its own *gunas*' as [said] in the S'ruti. (12)

The expression *ajñāna* is one of the most difficult Vedantic expressions. It may be translated either as *ignorance* or *no science*. But none of the terms fully conveys what is understood by the term *ajñāna* by the Vedantic Scholars. The author has tried to explain it fully in the passage. What is *ajñāna*? It is something indescribable but capable of being destroyed by knowledge. It is an entity distinct from being and non-being, from real and non-real just as neuter is neither male nor female. There are some unreal objects which have no existence at all a rabbit's horns, a barren woman's son. *Ajñāna* is not something like such a unreal thing; nor it is like the *real* thing *Brahma*, for it disappears with the advent of *vidyā* or true knowledge and is after

wards considered as something unreal. It has no existence in time. So it cannot be said whether it is real or unreal, existent or non-existent, with or without form. That which can not be pointed out as something definite and distinct is called indescribable. Because it is difficult to ascertain the true nature and being of *ajñāna* it has been called *Sadasadbhāvanirvachaniyam i.e.*, different from existent — non-existent and therefore indescribable. It is called *Triguṇātmakam i.e.*, identical with the three *guṇas*, because the author wants to prove that it is not imaginary but has some independent existence though we cannot describe it definitely. It is called *Jñānavirodhi* or antagonistic to *Jñāna* for the appearance of real knowledge destroys *ajñāna*. It is described as *bhāva* or conception but it is not a real conception like *Brahma*. To show that even as a *bhāva* or conception it is not of the nature of *Brahma*, the author has used the expression *Yatkinchit* which

signifies it is unreal, unstable and therefore indescribable conception. The existence of *anjána* can be conceived by all. Every one thinks "I am ignorant, I do not know who I am." Suchlike thoughts clearly indicate the existence of ignorance in a man. Really we definitely do not know who we are. And although we are convinced of the existence of *ajndna* we cannot describe its true nature or form and hence it is indescribable. It is therefore described in the S'ruti that *ajndna* is also a power of God concealed by its qualities. As a power of the Deity it works upon men so long as they, by the acquisition of true knowledge, do not understand aright the relation subsisting between their own souls and the Supreme Soul, so long they are not convinced that the entire universe is permeated by the presence of the Universal Soul and that there is nothing in this universe but *Brahma* which is the Real One without Second. This *ajndna* is a great impediment in the way of the Vedantic

knowledge and the object of the Vedantic teachings is to destroy *ajñāna* by the acquisition of *jñāna* or true knowledge. (12)

This ignorance is used either definitely or indefinitely to indicate one or a plurality, according to the method of observing it, either collectively or individually. For instance, the collection of individual trees or water may be regarded as one thing, *viz*, a forest, a reservoir; so the collective form of Ignorance, as manifested in various ways in all individuals, is regarded as one. As in the *Sruti*. "Not created by any one, Ignorance, identical with three *gunas*, is one.

This collective Ignorance, for its being the attribute of the excellent (consciousness of *Brahma* is composed chiefly of pure *Sattwa*. Consciousness associated with this

aggregated Ignorance (as manifested in all animated objects) is called the omniscient, the Lord of all, the Controller of all, the Unspeakable, Internal ruler, cause of the world and *Isvara*. He is the illuminator of all Ignorance, therefore omniscient. As in the *Sruti*, who knows generally all things. (13)

Ajñāna or Ignorance, though manifest in all living beings in various forms, is really one. It appears as many in its various manifestations. There is a number of individual trees all over a forest, which is the name for the totality thereof. Such is *ajñana* or Ignorance. The totality of ignorance is described as the *Upādhi* (limitation) of consciousness. The term *upādhi*, in Vedantic phraseology, means what, being situated near, transfers its property to the adjacent object. For instance a *Javā* flower, being placed near a crystal, transfers thereto its redness. It is therefore

called the *Upādhi* of that crystal, Similarly, Ignorance transfers all its attributes to the supreme consciousness. *Prakṛiti* in its original state, is absolutely pure and full of purified consciousness. The three *Gunas* live there in a state of equilibrium. In such an equally balanced state of *gunas* *Prakṛiti* can make no creation. But when *aśnāna* transfers to her its attributes then the work of creation begins. (13)

This collective totality of Ignorance for its being the cause of all created objects forms the *Kāraṇa S'arīra* (causal body) of *Iśvara*. It is designated the blissful sheath and has a sheath-like covering, and as it is the resting place for ether etc., and all created objects, it is called the dreamless sleep and as such [*Pralaya*] the state of destruction for all gross and subtle bodies.

As the aggregate of a forest signifies a number of individual trees, as a reservoir of water signifies unity

of water, so the Ignorance, universally present in beings is manifold.

As in the *Sruti*, "Indra through the agency of *Máyá* assumes various forms.

Here, on account of the dissimilarity of the body, the organs and the senses and the mind, the Ignorance in individuals is called individual or segregate unit (*Vyashthi*); while that called *Mahatattwa*, centred in *Isvara*, *Samasthi* or the sum total or collective Ignorance. (14)

In this text *ajnàna* or Ignorance is divided. As the collection of a number of individual trees forms a forest, as the collection of numberless drops of water forms a reservoir, so Ignorance, although appearing manifold in various individuals on account of their constitutional differences, is really one when centred in *Isvara*. (14)

This divided (individualised) Ignorance, on account of its being the

separating or enveloping principle (*upādhi*) of inferior (Self) abounds in the (quality of) sullied Sattwa. Consciousness, affected by this (Ignorance) through the limited extent of its knowledge, and for its being shorn of the quality of universal lordliness (*Is'varatva*) is called self conscious entity (*Prājña*). The extremely limited nature of its consciousness (*Prāṇatvam*) arises from the fact of its incapacity of illuminating the collective totality of Ignorance, and, hence, it, on account of its envelope (*upādhi*), is but slightly illuminated (*i.e.*) illumines only the divided (units of) Ignorance. (15)

Similarly the difference between the nature of the Primal *Prakṛiti* (original (Nature), the collective totality of Ignorance, at the time of universal dissolution, preeminently distinguished by the quality of pure *Sattva* (illuminating or cogni-

zing principle) and the segregate (unit of) Ignorance as enfolding the individualised or egoistic self as affected by the exigencies of diurnal dissolution is here illustrated. *Sullied Sattva*—This consciousness encased in the individualised self (*Jīva*) on account of its being characterised by the threefold state of dreamless sleep, waking and sleep, and for the reason of its being further agitated by such aberrations as the sense of egoism etc., is possessed of inferior illuminating (cognitive) virtue or purity owing to the inferior character of its envelope (*Upādhi*). The principal or primal Ignorance (*Mahatattva*), through the augmentation of its component qualities of *Rajas* and *Tamas*, has brought into being the principle of intellection (mind or thinking faculty), which serves as the envelope in respect of individualised consciousness (*Jīva Chaitanyam*), and is by its very nature possessed of inferior illuminating (owing) virtue, although in fact the primal Ignorance which enshrouds the universal Self

and that which enshrouds its individualised part (*Jiva Chaitanyam*), agitated by the aberrations of egoism and intellection, are identical in their essence. The extremely *limited nature of its consciousness* (*Prajnatvam*)—the individualised consciousness (*Jiva Chaitanyam*), screened by its innate ideation (*Samskaras*), like the light in an opaque lantern, can but illumine only to a slight extent, and hence is the extremely limited range of its consciousness. (15)

This envelope of divided Ignorance forms the causal body of the individualised Self (*Jiva*), inasmuch as it is the primary cause of the senses of egoism, etc. Inasmuch as it abounds in joy and envelops the *Jiva* like a sac, it is also designated as the joyful sac. The states of awakening or sleep are merged in the (divided ignorance), hence, it is called *Susupti* (state of dreamless sleep) in which the gross and subtile

bodies are also said to be dissolved. (16)

As the collective totality of Ignorance, the enveloping principle of God, which forms the causal body of the universe, is called the sheath of joy on account of it being full of joy and enveloping the eternal reality in the manner of a sac, so by analogy this divided Ignorance, which forms the enfolding principle or envelop of the *Jiva*, is also called its sheath of Joy. As at the time of universal dissolution, primal Ignorance, the progenitor of *Hiranyagarbha* (the primal seed of creation) and other phenomena, the causal body of God, retains only the recollection (*Sanskāra*) of those phenomena, so in the state of human sleep, this divided Ignorance, the progenitor of the sense of egoism, etc. which forms the enveloping sheath of the individualised self, retains only the potentiality of those senses, etc. after their extinction, and as such is called the causal body of the *Jiva*.

During this stage the Jiva (Self) can not help enjoying its innate felicity, inasmuch as the contending pulses of the senses cease to destroy its joy, the senses themselves being annihilated simultaneously with the setting in of that stage. Hence, it is called the joyful sheath of the individualised Self.

Now, it may be asked, why call this stage, in which the gross and subtle bodies are merged, by the epithet of *Sushupti* (dreamless sleep)? The answer is that, all else merge in this. This gross body of every day use, the result of the combination of the five elements, merges in the subtle body, which is not composed of five such elements, which has only a *(Pratibhāsika)* existence, and it is this phenomenal, dreamlike subtle body which in its turn is merged in this state of dreamless sleep.

There is a couplet on the subject. "On the disappearance of the foam its properties remain merged in the waves, and on the subsidence of the waves, they, as

before, remain merged in the water. This gross material body is merged in its phenomenal (Pratibhāsika) prototype, and on the destruction of the phenomenal body, the eternal joy and consciousness are merged in the (merely) witnessing Self." (16)

At that time both the universal Self (*Is'vara*) and the individualised self of extremely limited knowledge (*Prājña*) feel joy through the extremely subtle faculty of illuminated consciousness. There is an aphorism in the S'ruti, which says, that the individualised Self of extremely limited knowledge feels its innate joy (in the state of dreamless sleep) on account of the manifestation of consciousness. Moreover, positive perception provides the proof of this feeling of joy, inasmuch as after rising from a dreamless sleep a man remembers, "I was happy, that

I was unconscious of every thing else." (17)

As the totality of trees representing a forest—its collective indication—and the integral units forming a forest—its individual indication—or the collection of several bodies of water into a reservoir and its segregation are conditions of the same forest and water without any appreciable difference. (18)

Now, it may be asked where is the proof to show that both the *I'svara* (universal Self) at the time of universal dissolution (which is the state of dreamless sleep with him) and the individualised Self of extremely limited knowledge during its state of dreamless sleep feel any joy? To answer this query he observes. In the state of dreamless sleep all the several, distinct faculties of knowledge are held in abeyance, and there remains nothing but a subtle film of undifferentiated Ignorance, enveloped by

which the Prājna is unconscious of every thing else, save the perception of a joy which is inherent in its self ; and it is for this that a man after waking from a dreamless sleep retains the memory of the joy he has actually felt and of the blessed ignorance of all things else in that state ; and what is true of the individualised Self holds good also in the case of its universal prototype. (18)

Affected by this, the universal consciousness (*Is'vara*) and the individualised consciousness (Prājna) of limited knowledge, like the sky encompassed by the forest and the sky encompassed by the tree, like unto the sky reflected in the water and the sky reflected in a reservoir of water, are virtually identical. This (consciousness) is the will of all ; this is omniscient, this knows the thoughts of all, the cause of all, from which all creatures have emanated, and in which all creatures

will be merged. This is the dictum of the Sr'uti. (19)

The universal consciousness, enveloped by the collective totality of Ignorance, and the individualised consciousness, enveloped by the divided Ignorance, are virtually identical in their nature and substance; the difference between them, which is duly apparent, arises from the fact that it is enveloped by a body which is the cause of all, and the last is encased in a body which is the cause of that effect. Barring this difference in the nature of their envelopes one is as much pure consciousness, perfect knowledge as the other. (19)

As besides the sky, which is encompassed by the forest, the sky which is encompassed by the tree, and the sky which encompasseth both the tree and the forest, or as besides the sky which is reflected in the water, the sky which is reflected in the tank of water, and the sky

which is reflected both in the tank and the water, there is a fourth, pure (universal) sky, of which these three skies form the parts and in which their existence is originally schemed ; so besides the consciousness, enveloped by the totality of Ignorance, and the consciousness enveloped by the divided ignorance, and the consciousness encompassed by both of them, there is a pure, unaffected consciousness, which is called the fourth (*Turiya*) consciousness. Quiescent, blissful, secondless, the fourth (consciousness) is called the Self (*Ātmā*) that should be known. This is the dictum of the S'ruti. (20)

As the pure consciousness is different from the *Virat*, *Hiranyagarbha* (the first embodied Self) and *Īsvara* (ruler), so the state of the Self, which is different from its universal (*Viśva*), *Taijasa* and limited

(*Prājña*) conditions, is called its fourth (*Turiya*) state. *And as this state is devoid of all attributes or qualities, it is simply called the fourth (*Turiya*) state in want of a suitable name. There is a S'ruti on this subject which runs as, "The wise called this indivisible, secondless, auspicious, pure consciousness, devoid of all faults, as the fourth (consciousness). It is the supreme Self, and is to be known (*i.e.* is the true object of knowledge). (20)

The totality of unconsciousness, and the divided unconsciousness, as well as the consciousness respectively encompassed by them, like the phrase, "the burning mass of iron," are the verbal denotations of the great word, "that thou art;" this pure, fourth consciousness is its (great word's) real, objective signification. (21)

When we say that "it is a burning mass of iron," we forget the fact that, Iron has

no burning property of its own, that it is the intimate connection of fire with the iron-mass that makes it burn, and that iron and fire two different substances. Thus we see that the phrase of burning iron mass has two different significations, one, a mere verbal one, which denotes that it is the ironmass which is burning, and the other, the real, objective one, *i.e.*, whose object is to denote the real burning substance, the fire that burns within the iron mass. Similarly, the great word, "that thou art (*Tattvamasi*)" denotes two meanings, the one, verbal, *i.e.* the consciousness affected by the totality of unconsciousness, and the consciousness affected by the divided unconsciousness, and consciousness affected by both of them, and the other, the real objective one *i.e.*, the pure, fourth consciousness, devoid of all attributes, which is the real object which it indicates or points out as the only reality which underlies them all. (21

This unconsciousness or Ignorance has two forces or energies. One is enveloping or obscuring (*Avaraka*) and the other is fiction-creating or dispersive (*Vikshepa*.) Now, as for the example of this enveloping or *Avaraka* energy:—As a small speck of cloud, by obstructing the sight of the seer, creates the supposition in his mind that it has enveloped the whole disc of the sun, which extends thousands and thousands of *Yajanas*, so this Ignorance or Unconsciousness, being limited or transformed into the shape of its feeling or notion (*Buddhi*), and by enveloping the consciousness reflected in that feeling or Notion, obscures the feeler's cognition that, his Self is universal and all-embracing. And so he thinks that, he is worldly, and imprisoned. Like that (cloud) is the power of this

unconsciousness. (Hence, it is called the enveloping energy.) Hence, it is said on this point that, as an ignorant man, for the reason of his sight being obscured by a cloud, thinks the sun to be cloud-covered and lustreless, so a man, bereft of Self-knowledge, sees his Self imprisoned (limited) with his Ignorance-clouded eyes. "I am that all-pervading, Supreme Self which appears as imprisoned to the sight of foolish notion." (22)

Except that part of the all-pervading consciousness in which is this intellect, the remaining part of its *śiva*-portion being obscured by unconsciousness, it thinks itself as worldly and incarcerated. This enveloping energy, by creating the notion of separateness in the Self, is the cause of this apparent existence (universe). (22)

As a rope, obscured by ignorance, produces in itself the probability of

supposition (appearance of a snake, so in the Self, obscured by this ignorance, arises the supposition of the (apparent) attributes of wordliness such as, the qualities of a doer, enjoyer, of happiness, unhappiness, etc. (23)

An object of knowledge, being obscured by ignorance, is sure to appear as something else, on account of its entire part not being fully illuminated; so on the supreme Self, obscured by ignorance, worldly attributes of a doer, enjoyer etc. are fictitiously superimposed. This fiction-creating energy of the supreme Self (Vikṣepa-s'akti), like the capacity of water to rise up in hubbles, is the capacity of the Self for creating creation. (23)

As the Ignorance in respect of the rope creates in it the appearance of a snake, so the Ignorance in respect of Self creates in the Ignorance-covered Self the fictions of Ether,

etc. The energy, in virtue of which Ignorance (unconsciousness) creates such 'fictitious' creations, is called its *Vikshepa S'akti* (fiction-creating or dispersive energy. (24)

It may be asked whether Consciousness is the efficient (*Nimitta*) or material (*Upādāna*) cause of this ?

In answer to this question it may be said, the Supreme Self is both the instrumental or efficient cause (*Nimitta Karanam*) and the material cause (*Upādāna Karanam*) of the Universe. If you say, how can the material substance come out of the immaterial Self ? the answer is, as the cobwebs of a spider come out of the body of the spider, being nothing but the secretion of the salivary glands of that animal, so this phenomenal universe has emanated from the body of the Supreme Self, which is called *Māyā*, or *Prakriti*, consisting of the twenty-four categories, which have been successively evolved out of the totality of Ignorance (*Prakriti*),

the enveloping attributes of the Supreme Self, by the process of Evolution. As Iron by the side of a magnet behaves like the magnet itself, so this material ignorance, by the side of the fulness of life (Isvara), imitates its animation. Hence, it may be safely asserted that the Supreme Self is both the efficient and the material cause of this phenomenal (material) universe, which, in reality, is only an illusion. (24)

This consciousness, affected by Ignorance, possessed of these two (enveloping and fiction-creating) energies, is the efficient cause of the universe, through the predominance of its psychic or subjective factor, and is the material cause of the universe through the predominance of its distinctive attributes (*Upadhi*). As a silkworm through the predominance of its subjective factor (*i.e.*, when this predominance is primarily considered) is the efficient cause of

the cocoon, and through the similar predominance of its bodily secretion is its material or instrumental cause. 25.

Hereby the doctrines of the *Sāṅkhya Nyāya* and *Vaiśeṣika* are refuted. It is Self, the real underlying substance or substratum of the Universe which gave the first impetus to Nature or *Prakṛiti* (the state of quiescence of the three qualities of *Sattva*, *Rajas* and *Tamas*) to shake off her state of primal equipose, and to be gradually evolved out in those categories and elements, which were necessary for the constitution of the present universe. The force of this *Prakṛiti* or unconsciousness, without the meditation of another force (the force of Self), was not efficient to call a living feeling universe into being. In the same strain it may be said that the congeries of atoms, independently of the intervention of an underlying Self, could not have given birth to a universe vibrating with the pulsation of life. The origin

of the universe can be only satisfactorily accounted for if we assume Self as both the efficient and the material cause of the universe as stated in the aphorism XXV.

From consciousness, enveloped by Ignorance (unconsciousness), abounding in the quality of *Tamas* and possessed of this dispersive (*Akshepa*) energy, has emanated the ether (*A'kāsa*). From the ether has originated the air; from the air the water; and from the water, the earth. "Or from this Self (consciousness) has originated the ether. This is the *Sruti*. 26

The perceiver and the perceived are one and the same. Self, which, being imprisoned in creatures or beings, feels or perceives, perceives or feels its own self transformed into categories or objects of perception through the super-imposition of Ignorance. The identical nature of the efficient and the material cause of the universe is substantiated by a dictum of

the *S'ruti*. "From whom these material elements have originated, in whom, when produced, do they stay, O darling, this Reality was in the beginning. From this life has emanated. I am the origin of all, from me all things do emanate. I am the seed of all created things." 26.

" In those produced (physical elements of) ether, etc., there being smallness of the manifesting (cognitive) virtue and the predominance of the material attributes, (it can be easily inferred that, a predominance of the quality of *Tamas* (ignorance or non-knowledge) was at the root of those elements. At that time (*lit.* immediately after their origin) there being a variation of their causal attributes in these ether etc., likewise there originated in them a variation (*i. e.*, comparatively greater or lesser predominance) of the qualities of *Sattva*, *Rajas* and *Tamas*. These

are called the subtile elements, *Tanmātras*, or uncombined fives. From these the subtile (causal) bodies of creatures and gross matter have originated. 27.

If it is asked why this quality of *Tamas* (Ignorance or unconsciousness) is supposed to be at the root of these material elements; the answer is, because in reason of the attributes of a cause determining and partaking of the nature of the attributes of its effect. According to the Sanskrit science, all the five subtile elements of ether etc., combine in different ratios to form a single gross element, or in other words, atoms of ether, air, light and water in different proportions may be found in the gross earth; atoms of ether, air, light, and earth may be found in the gross water, and so on. In their subtile and uncombined state they are called *Apanchikrita* (uncompounded five), while in each of their gross form of earth, water, etc., they are called *Panchi-kritas* (combination of

five). If you ask, how do these subtle material elements contribute to form the subtle body of a creature? we answer that, from the *Sāttvika* portion of the ether originate the ears (the sense of hearing), from the *Sattvika* portion of the air originates the sense of touch, from the *Sāttvika* portion of the light originates the sense of sight, from the *Sāttvika* portion of the water springs up the sense of taste, and from the *Sattvika* portion of the earth-principle originates the sense of smell, and they originate in the order of their enumeration. 27.†

This subtle body consists of seventeen members. This subtle body is called the *Linga S'ariram* (casual body). The (seventeen) members are the five cognitive senses *Buddhi*, *Manah*, the five operative senses, and the five vital airs. The cognitive senses are the senses of hearing, touch, sight, taste and smell. These are successively originated

from the *Sāttvika* portions of the several, subtile, material principles, such as the ether, etc., *Buddhi* is the faculty of the mind by which a certain conclusion or conviction is arrived at. *Manah* is the faculty of the mind by which it reflects whether this or that is true. 28.

If you ask what do you understand by *Buddhi*, we answer, the unalterable conviction that I am Brahma is called *Buddhi*. If you ask what are the attributes of *Manah*, we say the dubious notion whether I am my Self, or whether I am my body is called *Manah*. After death, the gross senses (organs) are left behind and the members of the subtile body form the embodiment of the soul (self). Hence, the subtile of the causal body of a creature retains the cognitive, operative, discriminative (intellectual) and truth-discovering faculties in increased measures after death. 28.

Chittam and *Ahamkāra* form the

parts of *Buddhi* (determination or conviction) and *Manah* (reflection). The inquisitive faculty of the mind is called the *Chittam*. The faculty of the mind which consists of the essence of the self-referring feeling (*Abhimāna*) is called *Ahamkāra* (mine-ness). These, in their turn, have originated from the *Sāttvika* portions of the uncombined ether, etc. Inasmuch as they are illuminant (manifesting) in their nature, they are said to be originated from the *Sāttvika* portions of (the material principles). 29.

This *Buddhi* or conviction-creating faculty of the mind, in combination with the cognitive senses, forms the intellectual Sheath of the individual (Self). And it is the practice to call (this sheath), super-imposed by the false-notions of a doer, enjoyer, etc., as the individual Self (Jiva) that

(takes its birth) in this world, and goes to the other (after death). 30.

The Self of an individual is supposed to consist of four sheaths or *Koshas* known as the *Vijnānamaya Kosha* (the intellectual sheath), the *Manomaya Kosha* (the mental sheath), the *Pranamaya Kosha* (the sheath of vital airs) and the *Annamaya Kosha* (the sheath of nutriment) as will be dealt with later on. "I do," "I enjoy," "I am an agent," "I feel pleasure and pain," these are the fictitious self-referring notions which actually have no room in Self, but are the mere super-impositions on Self, encased in this intellectual sheath, through the action of the conviction, or certainty-creating faculty of the mind (*Buddhi*). Even the *Sankhya*, the avowed opponent of the Vedānta, expresses the same view when it says *Sukha Duhkhadibhoga Budher-Dharma Na Purushasya* (to feel pleasure or pain is the virtue of *Buddhi* and not of Self.) 30.

The mind in combination with the

operative senses forms the *Mano-maya Kosha* (mental Sheath). The operative senses are the speech, the hands, the legs, the outlet of evacuation, and the generative organ. These again are respectively originated from the *Rajasik* portions of the uncombined ether, air, fire, water and earth. 31.

The mind, which abounds in the quality of *Sattva*, combined with the operative senses of the hands, legs, etc., originated from the *Rajasika* portions of the material principles of ether, air, etc., forms the mental sheath. Hence, the mind partakes more of the nature of matter than the *Sattva*-predominating *Buddhi*. The speech is originated from the principle of *ether* abounding in the quality of *Rajas*; the hands, from the air of predominant *Rajas*; the legs, from the fire of predominant *Rajas*, the anus, from the water of predominant *Rajas*; and the reproductive organs, from the principle of

earth-matter abounding in the quality of predominant *Rajas*. 31.

The vital airs are called the *Prāna*, *Apāna*, *Udāna*, *Vyāna* and *Samāna*. The *Prāna* is the upcoursing air that courses through the nostrils (the air of inspiration). The *Apāna* is the down-coursing air which has its seat in the region of the anus (the air of defecation or evacuation.) The *Vyāna* is the air that courses through the whole organism (the air of circulation). The *Udāna* is the upcoursing air of expiration, which has its seat in the region of the throat. The *Samāna* is the vital air that maintains the equipoise of the organic economy, (i. e., evenly holds the balance of the metabolism of tissues, *Samikaranam*). *Samikaranam* means the digestion of food, and the formation of the lymph, chyle, blood, semen, feces, etc. 32.

But certain (authorities) hold that, there are five other vital airs which are called the *Naga*, *Kurma*, *Krikara*, *Devadatta*, and *Dhananjaya*. The function of the *Naga*, consists in raising eructations; that of the *Kurma* consists in opening the eyelids and the like, that of the *Krikara* consists in producing hunger; that of the *Devadatta* consists in producing yawns, and that of the *Dhananjaya* consists in contributing to the construction of fresh tissues (*lit.* growth of the body). Others, on the contrary, aver that these five vital airs are included within the five above-said ones „ (and dispense with the necessity of assuming their separate existence). The five vital airs respectively originate from the *Rājasika* portions of the five, several, (*lit.* uncombined, *Apanchikrita*) material principles (*lit.* great, or subtile matter

of ether, air, light (fire), water and earth.) 33.

This group or combination of the vital airs, together with the operative senses, forms the *Prānamaya Kosha* (Sheath of vital airs). Through the virtue of its (of the group of vital airs) operativeness, acts the quality of *Rajas* (action), from which do they originate, (inasmuch as no action is possible without this quality). Of these sheaths (*Koshas*), the intellectual sheath (*Vijnāna-maya Kosha*) represents the agent (is the subjective factor) possessed of the intellectual force (*i.e.*, the energy of knowledge). The mental sheath (*Mano-maya Kosha*) is possessed of will-force, and represents the instrument (*i.e.*, is the instrumental factor). The sheath of vital airs is possessed of the operative force, and represents the effect or work. This division

or classification is made according to the competency (proper functions) of these sheaths. Combinedly they are said to form the subtile body. 34.

Like the forest or the water-tank, this subtile body is one and universal when considered as an object of one (collective) *Buddhi*; like the trees of the forest or the waters of the tank, it is many and divided, when considered as objects of many *Buddhis*. The consciousness embraced by the totality of subtile bodies is called the all-stringing self (*Sutrātmā*) that runs through all subtile bodies and *Hiranyagarbha*, or, the totality or fullness of life, inasmuch as it is possessed of the intellectual force, will-force and force of action, superimposed by the fictitious notion (of its identity with the) five-compounded five material principles (the *Mahābhūtas*). 35.

The totality of these three sheaths of intellectual *kosha*, Mental *kosha*, Vital *kosha*, and Nutritive *kosha* forms the distinctive attributes or *upadhi* of this (all-stringing self, *Hiranyagarbha*). It is called subtle, in as much as it is more subtle than the gross phenomenal universe, and "body" (*S'ariram*), in as much as it is prone to wither (decay). It is the final refuge of the state of dream and, hence, of the gross phenomenal world, because it has the desire (*i.e.*, the essential tendency) of being possessed of the wakening state. Consciousness, as encompassed by these divided (separate or specific) subtle bodies, is called the *Taijasam* (the effulgent or illuminant one), since the manifesting, intellectual faculty (*Antahkaranam*) forms its only enveloping factor (*i.e.*, the *Upādhi* or the distinctive attribute.) 36.

These gross phenomena, which we perceive in the shape of the *Virat* or the apparent material universe are but the concepts or ideas in the mind of the *Hiranyagarbha* or the all-stringing Self. This gross, material universe continues to exist only so long as that totality of consciousness continues in its waking state, or in other words, voluntarily broods upon those ideas of which it (the universe) is the gross transformation. As soon as *Hiranyagarbha* sleeps, as soon as his waking state is lulled into the state of dreaming, the concepts or ideas which have given an objective existence to these gross, material phenomena (the universe) are naturally wiped off his mind; and they, in the absence of the only sustaining reality, the wide-awake mind of *Hiranyagarbha*, like the imageries of a poet, fallen asleep, vanish, all on a sudden, in the dark nothingness of dream. Hence, it is said, when Brahma dreams, the (material) Universe vanishes.

It may be further questioned why should it dissolve in the dark void? A dreamer dreams of many things in a dream, why should not Brahma dream of the universe in his sleep? The answer is that, in dream the subjective function (volition) of the mind being suspended the mind dreams of (*i.e.*, beholds) only the retained impressions. So again, when Brahma dreams, he dreams only of his retained impressions, and which, considering the purer (quasi psychic) nature of his subtile body, must be too subtile to admit the recrudescence of the impressions of any gross phenomenon. And secondly because the faculties of his senses and the subjective element (volition) of his mind, being, suspended in dream, its creative faculty, which is indispensably necessary for the continuance of the imagery of these gross phenomena, becomes absent, and so the material Universe hides its face.

Tajjasam—because, on account of the

lesser opaqueness of its envelope (the Anathkaranam), it shines more effulgent than when encased in a gross, material body. 36.

The divided envelop (distinctive traits or *Upādhis*) of this effulgent consciousness (*Taijasam*), considered as a separate unit or entity, or as a specific combination of the three sheaths, being more subtile than the gross separate bodies, is called its subtile body. It has the desire of being possessed of the state of wakening; and, hence, it is the final refuge of dream and all gross phenomena.

In sleep the all-stringing Self (*Sutrātma*), and Self, encased in each specific subtile body (*Taijasam*), by means of the subtile mental faculties, enjoy the subtile objects (of perception.) "The *Taijasa* Self and the all-stringing self are the enjoyers." This is the *Sruti* on the subject. 37.

Perceptions made in the waking state are gross and distinct, while those made in sleep are subtile and indistinct, the reason being that in sleep the mind is divested of the faculties of the senses; and, hence, the perceptions are necessarily hazy and indistinct, 37.

Even in this instance there is identity between the *Sutrâtma*, affected or enveloped by the totality of subtile bodies, and the *Taijasam*, encased in each speciality (*i.e.*, specific units) of subtile bodies (consisting of the intellectual, mental, vital and nutritive Sheaths), as illustrated by the aforesaid illustration, of the ether encompassed by, the tree, by the forest, etc., or by that of the ether reflected in the tank of water, in the water, etc. Thus has originated the subtile body. 38.

(The different forms of) gross matter are the compounds of the five (several

material elements). (How is this compounding of the five effected?) First divide each of these five primal elements (of ether, air, etc.) into two equal parts. Then further divide each of this first set of half parts into four equal parts (*i. e.*, one-eighth part of each element.) Then add one-eighth part of each of the four elements to the other undivided second half of another element. This is Panchi-Karanam. It is said on the subject, first divide each of the elements into halves. Then further divide each of the set of first halves into four equal parts. Add four such quarter halves of the four elements to the undivided other half of the other element. 39.

First divide ether, air, light (heat) water and earth into two equal parts. We have $(\frac{1}{2} + \frac{1}{2})$ ether, $(\frac{1}{2} + \frac{1}{2})$, air, $(\frac{1}{2} + \frac{1}{2})$ light, $(\frac{1}{2} + \frac{1}{2})$ water, and $(\frac{1}{2} + \frac{1}{2})$

earth. Then by further sub-dividing the first set of these halves into four equal parts we have $[(\frac{1}{2}) + (\frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8})]$ ether, $[(\frac{1}{2}) + (\frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8})]$ light, $[(\frac{1}{2}) + (\frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8})]$ water and $[(\frac{1}{2}) + (\frac{1}{8} + \frac{1}{8} + \frac{1}{8} + \frac{1}{8})]$ earth. Then for obtaining a *Panchikrita* (five compounded) or gross element, for instance, gross ether, add together $\frac{1}{8}$ ether + $\frac{1}{8}$ air + $\frac{1}{8}$ light or heat + $\frac{1}{8}$ water + $\frac{1}{8}$ earth; and for gross air add together $\frac{1}{8}$ air + $\frac{1}{8}$ ether + $\frac{1}{8}$ light + $\frac{1}{8}$ water + $\frac{1}{8}$ earth, and so on. 39.

Do not apprehend that there is no proof of such five-compounding.) In the *Sruti* we hear of *Trivit-karanam* (triple-compounding) by, which this quinary compounding has been meant. Though each of these five elements contains the four other elements, the name of each, such as ether, etc., is determined by that of the prodomi-

nant one contained in it, and so in respect of air, light, water and earth.) 40.

From the preceding aphorism we learn that the gross ether (*A'kās'a*) contains $\frac{1}{2}$ ether and $\frac{1}{8}$ air and $\frac{1}{8}$ light and $\frac{1}{8}$ water and $\frac{1}{8}$ earth. Hence, the element is called *A'kās'a* or ether, in as much as it contains $\frac{1}{2}$ ether among its constituents, the most predominant quantity in the compound, 40.

At that time (*i.e.*, at the time when they were transformed into gross or (quineal-compounded material elements) the quality of sound became manifest in the ether, the qualities of sound and touch in the air, the qualities of sound, touch, sight, taste and smell in the earth. 41.

From these quineal compounded gross material elements originated the regions of earth, firmament, heaven, *Maha*, *Jana*, *Tapah*, and

Satyam successively, one lying upon the other, and the (nether) regions of *Atala*, *Vitala*, *Sutala*, *Rasâtala*, *Talâtala*, *Manatala* and *Pâtala* accordingly lying one under the other. Similarly, from them (elements) have originated the four kinds of creatures (such as the viviparous, oviparous, etc.,) and the various kinds of food and drink. 42.

The four forms of gross body are (*Jaraujas*), viviparous, oviparous, (*Andajas*), those which originate from heat, (*Svedajas*) (decomposed vegetable matter, and those which originate from the earth (*Udvijas*). Viviparous (*lit.* uterine) are man, beasts, etc., Oviparous are those which originate from eggs such as birds, serpents, etc., *Svedajas* are those which originate from heat such as mosquitos, lice, etc., *Udvidjas* are those which sprout up from beneath

the soil, such as trees, plants, creepers and vegetables, etc. 43.

These four kinds of gross bodies considered as a totality as illustrated in the example of a forest of trees or a tank of waters collectively considered (form) one (entity) ; considered as a speciality as is illustrated in the example of trees of a forest, or the tank specifically considered they are many. The consciousness enveloped by the totality of these four bodies is called *Vais'vanara*.

The consciousness encompassed by the totality of gross bodies is called *Virat* or *Vais'vanara*, (universal consciousness), in as much it is present in all forms of beings and consisting of the self-consciousness (*lit.* self referring sense) of many (individuals.) The totality of distinctive attributes (upâdhi) of this universe is called gross body; it is called

Annamayakosh (nutritive sheath) because it is a modification of food, and is designated as *Jâgrat* (waking state), in as much as it is the repository of all kinds of specific gross enjoyments, 44.

68—72 THE VEDANTASARA.

ERRATUM

By a mistake the next page has been marked 73 instead of 68. So, in the page marking of pages half a form, *i.e.*, 68 to 72 page-marks have been omitted. But the context matter is given in full and there is no break.



The consciousness affected (*i.e.*, encompassed) by the specific units of these four kinds of gross bodies is called *Vis'va*, (inasmuch as) it is not divested of the sense of mineness of the subtle and causal bodies, and enters into the specific units of gross bodies, (likewise producing therein the sense of mineness). The specific units of these gross bodies of this (universal consciousness) are called the *Annamaya Koshas*, inasmuch as they are but the transformations of food (*Annam*), and are called *Jagrat* (*waking*), since they are the abodes of all gross enjoyments. 45.

After having discoursed on the Universal Consciousness, as affected (encompassed) by the totality of these four kinds of gross bodies, it is considered in the predicament of being encompassed by their specific units (*Vyashiti*). It penetrates into these units of gross bodies,

carrying with it the sense of mineness, as it does in entering the subtile or causal bodies, and thus giving rise to the sense of mineness therein; in virtue of which these specific gross units are clothed with the fictitious notion of mineness, or in other words, appear as identical with Self. It is called *Jagrat* (waking) because the phenomena of gross sensation, perception, etc., are intimately connected with it. 45.

During that state (*i.e.*, the state of waking) both these *Vis'va* (universal Consciousness as encompassed or affected by specific units or specialties of four-fold gross bodies) and *Vais'vanara* (universal Consciousness as affected or encompassed by the totality of four-fold gross bodies), successively impelled by the quarters (firmament), the air, the sun, Pracheta and As'vis, (the presiding deities of the five organs of hearing etc.,) perceive through the agencies of the five

senses (of hearing etc.,) the five gross sensibles of sound, touch, sight, taste and smell. Successively impelled by Agni (fire), Indra, Upendra, Yama and Prajâpati, (the presiding deities of the five senses of speech etc,) these two (Vis'va and Vais'vânara), during the waking state, enjoy the capacities of speech, catching, going, expulsion and sexual pleasure. Successively impelled by Chandra, Chaturmukha, Sankara, and Achyuta, the presiding deities of willing and non-willing (*manah*), etc., and through the agencies of the four inner senses of *Manah* (willing and non-willing), *Buddhi* (intellection), sense of mine-ness (*Ahaṅkāra*) and *Chittam* (cognition), these two (Vis'va and Vais'vânara) during the state of waking enjoy the gross sensibilities of *Vikalpa* (doubt, indecision,) and my and mine feelings etc. Staying in the waking

state, (these two) are but conscious of the external objects. This is the S'ruti. 46

Even herein, the *Viś'va* (consciousness encompassed by the gross units or specialties) and *Vais'vānara* (consciousness affected or encompassed by the totality of gross bodies), like the forest and its (constituent) trees and the sky encompassed by the forest and the sky encompassed by the (individual) trees, like the tank and (its constituent) water (drops) and the sky reflected in the tank and the sky reflected in each (individual drop of) water, should be held as identical as afore described. Thus from the five-combined, five, great (gross) elements this gross (phenomenal) universe has originated. 47

As the ether which is encompassed (*i.e.*, runs through) the forest is identical with

that which encompasses each of its constituent trees. As the totality of waters such as wells, tanks, rivers, etc., is identical with each of its' constituent water-drops. As the sky reflected in this totality of waters is identical with the sky reflected in each of the specific units of water, so the consciousness affected (encompassed) by the totality of these gross phenomena, (*Vais'vânara*) is identical with the consciousness, encompassed by the specific units of those gross phenomena. 47

The totality of these phenomenal, gross, subtle and causal bodies comprises an universal phenomenon. As all the different kinds of forests collectively form one great forest, and as all the different kinds of water-reservoirs collectively form one great reservoir of water, so the consciousness encompassed by all these kinds of phenomenal, gross bodies, commencing with *Vis'va* and *Vais'vânara* and ending with *Is'vara*,

like unto the sky encompassed by the totality of forests and the sky encompassed by each specific unit of forests, or the sky reflected in the totality of water-reservoirs and the sky reflected in each specific unit of water-reservoirs is one and the same. 48

As the different kinds of forests such as the forest of Catechu trees, the forest of *Dhava* trees, the forest of *Asana* trees etc. collectively form one great forest, as the different kinds of water reservoirs such as, the well, pond, lake, tank, sea, ocean, etc., collectively form one great reservoir of water, so these phenomenal, gross, subtile and causal bodies collectively form one universal phenomena. As the sky which is encompassed by this great forest is virtually one with the sky which is encompassed by each of these specific units of forests, or as the sky which is reflected in this one great reservoir of water is identical with the sky reflected in each specific unit of water-reservoirs, so the

consciousness affected by the totality of gross bodies (*Vais'vânâra*) is identical with the consciousness encompassed by each specific unit of these gross bodies (*Vis'va*), also as with the consciousness encompassed by the totality of Nescience (*Is'vara*), or with *Hiranyagarbha*, *Taijasa* and *Prajna*. 48

Of these (two) universal phenomena and the consciousness affected thereby, and the consciousness, considered as unaffected thereby and distinct from it (universal phenomena), as fire is distinct from a burning iron-ball, the first forms the verbal or apparent significance of (*i.e.* is referred to in its apparent or verbal meaning by) the great aphorism, "all this (universe) is *Brahmâ*" the second, (considered as) distinct, forms the real and objective significance (of that great aphorism). 49

As in "a burning iron-ball," it is in fact the fire that burns, but in the common parlance of life it is said that, it is the

iron that burns by means of *Adhyāropa*, so, in respect of the consciousness, encompassed by this great universal phenomenon, it is said that, both of them exist, while in fact the consciousness alone is really existent, the phenomenon is merely the super-imposition on it, through illusion. This consciousness, considered as distinct from this universal phenomenon, like the fire considered as separate from the iron ball, pure and unaffected (unqualified), is really the subject referred to by the aphorism, "All this universe is Brāhma," the reality of its external or phenomenal super-imposition being only the verbal denotation of that celebrated aphorism, as the reality of the burning is attributed to the iron-mass in "the burning iron-ball. 49.

Thus the super imposition of the unreal upon the real by dint of fiction (*Adhyāropa*) is thus generally described. Now, the specific attributes which are superimposed (by the foolish ones) upon this supreme Consciousness, imprisoned in each

organism are described. Men of extremely gross intellect, grounding their statement on the authority of the dictum of the Sruti, "The Self (consciousness) takes birth as the son," and observing that, a man loves his son as his ownself, and any thing that conduces to the well-being of the son is pleasant to the father, and the death of the son is felt by the father as his own death, aver that, his son is the (external) self of a man. Châr-vâka, on the other hand, relying on the authority of the dictum of the S'ruti, "Purusha (Ego or individualised consciousness) is the essence of the ingested food," and observing that, a man escapes from a burning chamber, deserting his son, asserts on the strength of such perceptions as, "I am thin, "I am stout," that Self is identical with the gross body.

(Another school of) Châr-vâkas

on authority of the S'ruti, "the senses (*Prānas*) approached Prajāpati and said etc.," and (on the basis of the fact that) in the absence of the senses the body becomes inoperative, and on the strength of such perceptions that, "I am blind," "I am deaf" etc., in want of any of them, asserts that, Self is identical with the senses. 50

Adhyaropa means the super-imposition of certain attributes which have no existence on a substance which is real and existent. *Adhyāropa* proceeds from illusion; and now, having discoursed on the superimposition of this phenomenal universe on the perfect consciousness, the writer proceeds to discuss the fictitious attributes with which Ignorance has clothed the supreme consciousness (Self), lying inherent in each specific organism. The following doctrines of the different schools of philosophy have been quoted in succession in order to be refuted at the

end, and at the head of these theories is the one which holds one's Self as identical with his son.

It would not be out of place to mention in this connection that, Weisemen and his school indirectly subscribe to the view which represents but one aspect of the Vedic dictum, "Self takes birth as the son." Bearing out the analogy of the tree and its seeds, Dr. Weiseman asserts that the seeds (spermatozoon) acquire the protozoic immortality ere the man dies, and the sexual organs in a way may be called the true dispensers of immortality, permanenting the link and continuity of life even after the death of the parent. The son is but a torch lighted from the life fire of his parent, a projection of his Self in Time and Space, to be projected, in its turn, through countless progenitions to the far end of the eternity. The son represents the resurrection of the father in flesh and blood, carrying within himself the means and motive force of such infinite resurrections.

Western savants have but demonstrated the material aspect of the truth, embedded in this Vedic dictum. We shall revert to this topic and attempt a more elaborate discussion of the subject under the Aphorism 57.

The second theory that, Man is the essence of the ingested food, does but enunciate in a different form that a man's Self is his body, the reason being that when his body gets thin or stout, he says, "I am thin," or I am stout, and this body he loves above all other things and relations as his own Self. Man's love for his body is best illustrated by the fact that, in escaping from a burning chamber he forsakes even his own son.

The third theory that the senses are Self comes from another school of Charvakas, less materialistic than the preceding one. For an elaborate discussion of these topics the reader is referred to Sankara's commentary on the third (Udgitha) Brâhmana, Brihad Aranyaka Upanishad. 50

(Another School of) Chârvâkas, grounding their theory on the dictum of the S'ruti, "The inner self consists of (is identical with) life," asserts that, Life is self, inasmuch as in the absence of life the senses become inoperative, and that the perception of vital necessities (as exemplified by) the feelings of "I am hungry," "I am thirsty," is contingent on the presence of life (in the organism).

Other Chârvâkas, holding on the authority of the S'ruti, "The inner Self consists of mind," assert that Mind is identical with Self, inasmuch as on the extinction of mind all the vital functions become extinct, and moreover such feelings as, "I have a doubt," "I have projects" serve to establish the fact that Self and mind are identical. 51.

Bauddhaś, on the other hand, assert, on the authority of the *Sriti*,

"Separate is the self which is (a bundle of) sensations (*Vijnān*)," that *Buddhi* (intellection) is Self, in as much as in the absence of the causer (doer) the causatives (*Karanas*) are inoperative ; and also such perceptions as "I am the doer," "I am the enjoyer" substantiate this view. 52

The factor through the instrumentality of which an effect is produced is called the *Karanam* of that effect. If I cut my finger with a knife, the knife is the *Karanam* of the effect, cutting, I am the doer or *Karttā*, and the application of the knife is the cause of the cutting. As in the absence of a doer to direct the instrumentality, the mere cause itself can produce nothing, so in the absence of the subject to transmit its energy to, and direct the instrumentals of mind and the senses, they can not be cognisant of any thing. Since it is *Buddhi* (intellection) that directs the mind and the senses, the

Buddhi is called the subject or the *Atmā* (Self.) 52

*Prabhākara*s and Logicians, on the authority of the dictum of the *S'ruti*, "The inner Self, separate from intellection, is full of felicity," assert that, *Nescience* is Self, in as much as during a perfect or dreamless Sleep (*Sushupti*) *Buddhi* (intellection) is merged in *Nescience* or non-knowledge, and the man feels that "I am ignorant" (unconscious) 53.

*Prabhākara*s are a school of *Mimāṃsa* Philosophers, and Logicians (*Tarkikas*) are the members of the school of *Nyaya* philosophy. According to them, *Nescience* or non-knowledge is the final receptacle of *Buddhi* or intellection, since on the cessation of its activities, non-knowledge or unconsciousness follows, and the subject feels that he is unconscious of all things. Hence, the subject or

Self is identical with *Nescience* or non-consciousness. 53.

But Bhatta, on the authority of the dictum of the S'ruti, "Self is felicity encased by the cloud of non-knowledge," asserts that, Self is consciousness enveloped in Nescience, in as much as in the perfect or dream-less sleep. Both manifestation (knowledge) and non-manifestation are present, and the common experience of man, "I do not know my Self," (further elucidates this truth). 54.

Bhatta was a renowned philosopher of the *Mimansa* school. According to him, Nescience, pure and simple, which is bereft of all manifesting attributes, can not be Self, inasmuch as Self is knowledge or consciousness limited by non-knowledge or non-consciousness. As the flash of a firefly serves to illumine both its body and the surrounding darkness, so during the dreamless sleep, Self

simultaneously manifests or illumines its own Self (or in other words, is conscious of its own entity) and the field of its non-knowledge; or in other words he is conscious of the fact that he had been oblivious of all other things. 54.

Another *Bauddha*, on the authority of the dictum of the *S'ruti*, "Non-existent this was at the beginning," asserts that, non-existence (voidness) is Self; since during the dreamless sleep (*Sushupti*) the subject becomes unconscious of all things and on rising from such a sleep he recollects that he had not been (was non-existent), as is perceived in the natural (and) common experience of man. 55.

Now, the Non-Selfness of all these categories, commencing with the 'son' and ending with the 'void,' is now described. The texts of *S'ruti* and instances of common

experience, respectively quoted by the aforesaid philosophers, refute one another in succession. Hence, the Non-Self-ness of the "son," etc is manifest and established. 56.

Inasmuch as the aforesaid dicta of the S'ruti are contradictory to its stronger (or superior) dictum, "The (Supreme) self, ensconced in each gross body, is neither gross, nor the eye (senses), nor life, nor mind, nor doer, but reality and pure consciousness," and inasmuch as all these categories from the "son" to the "void" are all material substances like the pitcher, etc., which are contingent on consciousness for their manifestation, and hence, unreal: and since, the experience of the erudite as, "I am Brahma" is far stronger (more authoritative) than the experiences of common men (quoted before) and tends to refute them

(as "false,"); all universe, counted from the son to the "void," is Non-Self. 57.

We, on the other hand, follow the dictum of the Sruti which runs as, "Truth knowledge, eternity, joy and non-duality is Brahma." It may be interrogated whether the S'rutis quoted by the aforesaid philosophers assert something which is not correct? We do not say that. They represent a process of elimination to ascertain the real truth, gradually limiting the connotation of the term "Self," until the reader is enabled to restrict it to its true meaning. Take for example the injunction of the Sruti, "Shows the *Dhruva* (the pole star) and the *Arundhuti* (one of the pleiades.) Now, as it is almost impossible for a bride or bridegroom to detect the small star, *Arundhuti* at the first sight, they are asked to look at the moon-beam, which is called *Arundhuti* at the out-set, then at the star near the moon, which is called the *Arundhuti*

for the time being, and then at the seven stars which are called the 'pleiades, which, are called the *Arundhuti* for the time being, and then at the four stars out of the aforesaid seven which are then called *Arundhuti*, and then at the three stars out of the four which are called the *Arundhuti* for the time being, and then at the real *Arundhuti*. Similarly, since it is impossible for a man of the world to comprehend the true nature of Self, these S'rutis, by progressively teaching him about the more and more immaterial nature of Self by a kind of process of progressive elimination, at last land him within the sight of its real nature.

As regards the experiences of common men quoted by the aforesaid philosophers we must say that, they count as nothing in comparison with those of the erudite ones, who have witnessed Self, on the subject. Hence, the theories of these philosophers are unsound and contradict one another. These categories such as son, etc., cannot be Self, inasmuch as, they are all material¹

substances, and as such, they are not self-manifesting. A thing that requires the light of another in order to be manifested is matter and not Self 57.

The entity that makes all these substances or any substance whatsoever, manifest, and is eternal, pure, all-conscious, emancipated, and is consciousness ensconced in every organism is Self. This is the true Self as realised by the experiences of *Vedantins*. Thus we have finished discoursing on *Adhyāropa* (superimposition of a fictitious, phenomenal universe on the absolute Consciousness through ignorance). 58.

Apavāda is as (what is exemplified by) the knowledge of a rope as a rope which has previously and wrongly been perceived as a snake. The modifications of a substance are fictitious, the substance is real. The Supreme Consciousness is real, the phenomenal

universe, the modifications of Nescience, is unreal. The effect which a cause produces after having changed its own nature is called *Vikāra* (modification), the effect which a cause produces without changing its own nature is called *Vivarta* (evolution). 59.

Now what is *Apavāda*? It means the refutation of a wrong imputation or belief. That phenomenal universe, which is imputed to the absolute consciousness, is unreal, while the consciousness is the only reality. This knowledge is called *Apavāda*. To illustrate it by an experience of common life we must say that, to know a rope as a rope, which has been previously and wrongly perceived as a snake, is *Apavāda*. Effects are unreal, the cause is real. A pitcher is unreal, is but a mere passing form; the clay which it is made of is real. *Vivartas* (evolutions of a substance) are unreal, the underlying substance is the reality. Now

what is *Vivartta*? Effects are of two kinds, viz., *Vikāryaya* (modification) and *Vivartta* (evolution.) The effect which a cause produces by modifying or changing its own nature is called its *Vikāra* (modification) or *Parināma* (transformation), the cause itself being called *Vikāri* or *Parināmi*. Take the example of milk and curd; milk is the *Vikāri* or *Parināmi*, curd is the *Vikāra* (modification or transformation). The effect which a cause produces without changing its own specific nature is called its *Vivartta* (evolution), such a cause being called *Vivartta-dhīsthānam* (the seat of evolution). Take the example of the rope and the serpent. When the rope lies evolved out (i.e., conorted or twisted) in the shape of a snake, such an appearance is called the *Vivartta* of the rope.³ All evolutions (phenomena) are unreal. This phenomenal universe is but an evolution in the supreme Consciousness, and is not a creation. Nescience is but the *Vikāri* or *Parināmi* cause of such phenomenal

evolutions. As on the extinction of the wrong belief or impression of snake in the rope, only the rope remains as real, so on the destruction of the impression of the phenomenal universe in the absolute Consciousness, the Absolute Consciousness appears as the only reality. 59

Similarly, it is said that, as these four kinds of gross bodies, the abodes of gross enjoyments, these things of enjoyment as food, drink, etc., their receptacles of the fourteen regions, of Bhu, etc., and the universe which is the receptacle of all these—all are merged in their material cause the five-compounded, five (gross) elements.

After that, these five-compounded elements and subtile (elemental) bodies, in conjunction with the categories of smell, touch etc., are transformed into their immediate cause, the several, non-five-compounded, five (subtile) elements.

Then these several non-compounded (simple and subtile) elements, possessed of the attributes of Sattva, etc., having been merged (in the inverse order of their origin) in the Nescience-affected Consciousness, nothing but Consciousness, as enveloped in Nescience, remains.

The Nescience, and consciousness affected by Nescience, together with its attributes of lordliness (etc.) are merged in their receptacle, the unaffected consciousness, when nothing but this non-affected Consciousness remains. This unaffected consciousness is called Brahma or the fourth Consciousness. [This process (of elimination by which the false belief or impression of the phenomenal universe in Brahma is annihilated) is called *Apavàda*.] By these two processes of *Adhyàropa* and *Apavàda* the real objectives of the term

tat and *tvam* have been ascertained. The totality of Nescience etc., and the consciousness encompassed by each of them, and the consciousness, unaffected by them (Brahma)—these three aspects of consciousness, all appearing as one, like the burning iron ball, form the verbal signification of the term *tat*, and the unaffected consciousness, which forms the receptacle of the one which is encompassed by *Upādhis* (distinctive attributes or bodies), is the real objective signification of that term (*Tat*). 60.

This gross universe with all its constituent worlds and their gross inmates, and objects of enjoyment are merged in the five-compounded elements at the time of its dissolution, or on the dawning of perfect knowledge. Then these five-compounded elements, together with the senses and the subtile bodies, are, in their turn, merged in the several, simple (uncompounded) elements in the inverse order of their

origin. Or in other words, the earth is merged in the water; the water in the light; the light in the air; the air in the ether; and the ether, in Nescience; and then nothing but consciousness, encompassed by Nescience, remains. And this Nescience, together with the consciousness and its attributes of lordliness (*Is'varatva*), is merged in its turn in the unaffected or pure consciousness, and this pure and unaffected Consciousness is called *Brahma*.

By these two processes of super-imposition and elimination (*Adhyāropa* and *Apavāda*) the real signification of the term *tat tvam* (that thou art) is ascertained. Now, what is the signification of the term *tat* (that)? Nescience, the totality of subtle bodies, and the totality of gross bodies, and the consciousness respectively comprised by them, viz. *Is'vara*, *Hiranyagarbha* and *Virāt*, and the consciousness separate from and unaffected by them, though it is their grand receptacle, combinedly from the verbal

signification of the term *tat*, as in respect of the term "burning iron-mass" of which the real objective signification is the fire that burns within it. Although the framers of Sāstras use the term *tat* (that) to denote *Is'vara*, but in reality it denotes *Brahma* which is the real underlying substratum of all what this term denotes. 60

Similarly, the specific units of Nescience, the specific units of subtle bodies, and the consciousness, respectively affected by them *viz.*, *Prajna*, *Taijasa*, and *Vis'va*, and the conscious unaffected by any of them, their grand receptacle (*i.e. Brahma*), considered as one, and undistinct from one another, like the fire and the iron-mass in "the burning mass of iron," forms the verbal denotation of *tvam*; and [considered as distinct and separate from all these categories and distinctive attributes, the pure, unaffected, *turiya* (fourth) consciousness (*i.e. Brahma*) is the

real objective signification of the term (*tvam*) "thou."

Now the meaning of the great saying (sentence is described. This sentence *tat tvamasi* (that thou art), by means of its three relations, denotes (or refers to that) unsevered, (infinite, pure) consciousness. These three relations are the virtue of apposition or agreement in case (*Samānādhikaranyam*), the relation of the categories to each other as adjective and substantive (*Viśeshana Viśeshya*), and the relation of the (universal) self and self, ensconced in the individual, as the thing defined and its definition (*Lakshya* and *Lakṣaṇam*). Hence, it is said that, between the categories of Individual Self and Universal Self there exist the three relations of apposition or agreement of case, of adjective and substantive, and of definition and thing defined. 62.

In the sixth chapter of the *Chhândogya Bráhmaṇa*, the preceptor of S'vetakatu, the son of a holy sage, having given him instructions as to the final cause of the universe, closed his discourse by observing *tat tvamasi* (that thou art), or in other words, thou art the causal entity of the universe. How S'vetakatu thereby understood and realised the identity of his own Self with that of the universe (*i.e.*, the Universal Self or *Brahma*) will now be expounded in this aphorism. Each separate term is called a word, and the meaning which these words convey under grammatical government is called a sentence or saying (*Vâkyam*). The saying of sentence that refers to *Mahat* or *Brahma* (supreme and pure consciousness) is called *Mahā Vâkyam*. A mere stringing together of words will not be a *Vâkyam*, if it fails to convey the idea of a particular substance or entity. The mere uttering of a word may not convey a definite meaning. It must have fitness or compatibility of sense (*Yogyatā*, *i.e.*, the

absence of absurdity in the mutual connection of the things signified by the words), proximity (*A'satti* i.e., relation between two or more proximate terms and the sense conveyed by them), and *A'kankshā* (the presence of a word necessary to complete the sense). Take for example, the terms "white," "fine," and "cloth." When these terms in combination can convey a definite meaning, they are said to form a *Vākya*. If I say moon, flower, they will not form a *Vākya*, inasmuch as there is no fitness between the meanings which each of them signifies, and it entails a manifest absurdity of idea to think the moon as a flower. If I say "White" now, and "Stone," half an hour after, these two words will not form a *Vākya*, inasmuch as there is no proximity between them. In the case of a seemingly unconnected *Vākya* several words must be added or omitted to complete the sense. Take for example the *Vākya*, "there goes a black," The term animal or thing must be added to it to

complete the sense. Such an addition or omission of terms is called *Lakshand*. Now, the great saying, *Tattvamasi* satisfies all these grammatical and logical conditions for the completeness of its meaning and is moreover governed by the three relations. 62

Samânâdhikaranam is exemplified —As in “that Devadatta” and in this “Devadatta,” both the terms “that” which imply a past time and another place, and “this” which signifies now and here is virtually related to one and the same Devadatta so in the saying *tattvamasi* “thou art,” the term *tat*, which signifies the unperceived consciousness of Is’vara, and “*tvam*” which denote the perceived individual consciousness of the speaker, jointly refer to one and the same consciousness. 63

The Relation of an adjective and noun:—As in the same aphorism “That Devadatta is this,” “that” refers to Devadatta of the past time, and “this” refers to Devadatta of the present time, although both alike qualify the same Devadatta and thus serve as adjectives to the noun (Devadatta), so in the phrase “that thou art,” “that” indicates the invisible consciousness; and “thou” the present, visible consciousness; both “that” and “thou” qualifying the same consciousness as two adjectives qualifying the same noun 64.

Adjective limits the connotation of a term and serves to pick out a thing from among diverse objects of the same species. If I say “lotus flowers,” I name all lotus flowers, blue, white and red. But if I say white or red lotus flowers, I differentiate the white or red species from among all the several varieties of lotus flowers. Here the term “red” or

“white” is called an adjective to the noun lotus flowers, inasmuch as it prevents the knowledge of all other species of lotus flowers. The adjective “that” and “this” in the aphorism, “That Devadatta is this,” virtually qualify the the same Devadatta and create a relation by the exclusion of time which is the only difference subsisting between them. Similarly, in the aphorism “that thou art,” “that” which signifies the invisible consciousness and “this” which refers to the visible consciousness qualify the one and the same consciousness and thus a relation is created by the exclusion of the difference existing between them which relation is that of an adjective and noun, and they qualify one and the same consciousness. 64.

Relation of Definition and thing defined (Lakshya and Lakshana):—

As in aphorism “that Devadatta is this,” if the contradictory qualifications of the two adjectives “this” and “that” be excluded, only Devadatta re-

mains, so in the aphorism, "that thou art," if the contradictory significations of "that" and "thou" be excluded, only the consciousness remains. This is called *Bhāga Lakshanā*. 65.

In the aphorism, "that Devadatta is this." "That" signifies Devadatta seen in a past time and "this" signifies Devadatta seen here and now, and hence their significations are reverse or contradictory. Now, if these significations be excluded, only Devadatta remains. Similarly, in the aphorism, "that thou art," that signifies invisible consciousness, and "thou" visible consciousness, and their significations are contradictory. Now, if they be excluded, and the consideration of time indicated by "that" and "thou" are disregarded, only consciousness, common to both conditions remains. Such a rendering is called *Bhāgalakshanā*, or Indication abiding in one part of the expressed meaning whilst another part of it is abandoned 65.

To this aphorism the application of its literal meaning as in "the blue lotus" is inconsistent and inadmissible. The term "blue" signifies the quality or attribute of blueness, while "lotus" signifies a substance which goes by that name. The terms "blue" and "lotus" are entirely different from the terms "white" and "cloth" inasmuch as they ("blue" and "lotus") may signify the existence of a relation of one being qualified by the other as in the case of an adjective and noun. But in the aphorism, "that thou art," the literal meanings involve a contradiction of attributes which makes the relation of an adjective and noun between them as inadmissible. Nor can it be maintained that, the qualifying adjectives "visible" and "invisible" serve to differentiate the Consciousnesses from Consciousness

of dissimilar character, or establish an identity with consciousness of similar character, inasmuch as that involves a contradiction of fact or positive knowledge (and seems to be a *prima facie* absurdity). 66.

The terms "blue" and "lotus" possess alike the quality of separating them from substances dissimilar as also of claiming identity with things which are similar, and, hence, carry no contradiction in their literal significations and therefore not inconsistent. But in the aphorism, "that thou art" "that" signifies unmanifested consciousness; and "this" manifested consciousness. Hence, its literal meaning creates a difficulty in taking cognisance of consciousness, marked by two conflicting or contradictory attributes. Consequently, the relation of adjective and noun is inadmissible. Nor can it be said that, the conflicting adjectives serve to differentiate the consciousness from consciousness of dissimilar nature, or to serve its identity with one

similar to it in nature, inasmuch as the one (unmanifest consciousness) is omniscient, and the other (manifest consciousness) is limited in its knowledge 66.

But the aphorism, "that thou art" can not be construed by the rule of rhetoric (known as) *Jahallakshanâ*, like unto the phrase "the cowherd lives in the Ganges." In the last named phrase) if we discard the literal or verbal signification of the terms "Ganges" and "cowherd," as the container and the thing contained as implying a contrariety (absurdity of conception) and substitute bank (of the Ganges) for the term Ganges we can construe the phrase (the cowherd lives in the Ganges) by the rule of *Jahallakshanâ*. But the aphorism, "that thou art" "implies no absurdity of conception, inasmuch as the consciousness referred to by "that" or "thou" is identical, the only contrariety being that, one

is visible and the other invisible. Hence, to discard the literal meaning of the aphorism and to maintain that something else is indicated is not proper. Consequently the *Jahallakshanā* is here inadmissible 67.

To discard the literal meaning of a sentence and to substitute something else for its close rendering is called *Jahallakshanā*. Take for example the phrase, "the cowherd lives in the Ganges" we all know that the Ganges is a river, a stream of water, and to say that a man lives in a stream of water is to say something which must be manifestly absurd or impossible. Hence, we must substitute the "bank of the Ganges" for the term "Ganges" in that phrase in order to make out a meaning which implies no absurdity.

In the aphorism, "that thou art," a consciousness or intelligence is indicated which is possessed of properties widely

different from each other, inasmuch as one is visible and the other invisible. But the consciousness referred to by "that" or "thou" is identical, and it implies no absurdity of conception to think that it is so. Hence, to discard the literal meaning of the aphorism and to substitute some thing else for that (as the bank of the Ganges for the "Ganges" in the above phrase) is improper. Consequently *Jahallakshana* is inadmissible, in respect of interpreting the aphorism "that thou art" 67.

Now if I say that, as the term "Ganges" by renouncing its literal signification indicates the bank of the Ganges, so let the term that (*tat*) by renouncing its literal signification indicate the meaning of "tvam," and the term thou (*tvam*) by renouncing its literal signification indicate the meaning of that (*tat*), why then *Jahalla Kshanā* shall not be admissible?

[We do not admit that]. Since (in the phrase "the cowherd lives in the Ganges") the term "Bank" is not mentioned, it is understood, and without such an interpretation the meaning of the sentence is not construable, whereas in "that thou art" nothing is understood and the meaning is conceivable. Hence, to substitute another interpretation by forced reference to another object is contrary to the rule of *Jahallakshanà* 68.

It is even inconsistent to construe (that thou art) after the manner of interpreting "the red is running." Here it is necessary, instead of discarding the signification of the term "red" altogether to connect it with a substantive to make it feasible for "the red" to run, take for example, a horse, understood. After such an addition the apparent incon-

sistency is cleared away, and the meaning becomes plain ; the red can not run but a red horse can. The method is known by the name of *Ajahallakshanā*.

In applying the above rule to "that thou art" one is not at liberty to discard its real signification, no matter howsoever inconsistent that may be, but must connect the visible and invisible elements of the consciousness with some foreign or adventitious element which being implied and not expressed may be taken as understood. Even with such an addition it is impossible to clear away the apparent inconsistency. Hence, it is futile to attempt a rendering of the passage after the rule *Ajahallakshanā* ("Indication in which the primary sense is not renounced) 69.

If the conflicting portion of the

meaning of "that" (invisible) and "thou" (visible) be discarded, the remaining, non-conflicting consciousness is the signification of "that" or "thou," and hence, that the necessity of construing the sentence in the manner of Bāhga lakshanā no longer exists is improper. For it is impossible to conceive the same word as indicating in its meaning the non-conflicting portion of its own signification and that of another word, and further when the signification has been rendered clearly perceptible by the use of another word, cited, then to attach a separate meaning by the importation of indication (a word understood) is also incomprehensible 70.

Hence as in "that Devadatta is this, the element of time indicated by "that" and "this" (respectively referring to the past and present)

being excluded on account of the contradiction, only Devadatta remains which is the only signification they indicate ; so in "That thou art," after excluding the visible and the invisible from the consciousness, on account of the contradiction they involve in the interpretation of the aphorism, the meaning (consciousness) indicates the universal, Impartite consciousness 71.

This view of the matter may be illustrated algebraically. Not being able to admit as an equation the expression "Devadatta + present time = Devadatta + past time," we reflect that the conception of time is not essential to the conception of D's nature ; and we strike it out of both sides of the expression, which then gives "Devadatta = Devadatta," the quality being that of identity. In the same way not being able to admit as an equation the expression Soul + invisibility = Soul + visibility, we reflect that visibility, etc., are

but the modifications of Ignorance, which we are told is not reality. Deleting the unessential portion of each side of the expression, we find Soul=Soul, the equality being here also that of identity. Ballantyne (Lecture on the Vedanta) 71

Now the true meaning of the experience, "I am Brahma" is described. Thus the meanings of the terms that" and "thou" having been clearly expounded by the preceptor by means of the two methods of *Adhyâropa* (fictitious super-imposition or illusory attribution) and its rescission (*Apavâda*), and the qualified disciple (*Adhikari*) having understood the identity of his own self with Brahma (through hearing the aphorism "that thou art" from the lips of his peceptor), there arises in him the impartite perception, "I am the eternal, pure, intelligent, emancipated, real, second-less Brahma, the perfect felicity."

The signification of "that thou art" having been clearly elaborated by the preceptor by the two abovesaid methods of *Adhyāropa* and *Apavāda*, the mind of the qualified pupil is now roused to perceive that his Self and Brahma are one and undifferentiable from each other. Such a modification of the mental function is called the *Impartite*, and he perceives that "I am Brahma, eternal, intelligent, pure, emancipated, full of perfect bliss, and without a second, etc.

That mental modification (perception) being illumined by consciousness, having for its subject the supreme consciousness (Brahma) as undistinct from individual self, destroys the ignorance which it has (hitherto) had in respect of the true nature of Brahma.

The mental modification illumined with the reflection of pure consciousness recognises Brahma as undistinct from the individual Self. The previous

Ignorance concerning Brahma having been destroyed, the individual condition (*Jivabhava*) is removed, and the duality is merged in non-duality, and he realises his identity with the universal Self.

At that time, as on the burning of the threads of a cloth the cloth is burnt, so on the destruction of Ignorance, the cause of all effects, all the effects are destroyed; and as this mental perception of the Impartite being is included within the effects, so on the destruction of Ignorance this perception of the Impartite being is also annihilated. 72

Then as a piece of cloth is destroyed when its threads are consumed by fire, so on the destruction of Ignorance, the cause of all effects, the mental perception, which has been moulded in the shape of (*i. e.*, assumed the shape of) the Impartite being, is also destroyed, as

being one of the effects of Ignorance. 72

As the flame of a lamp, being unable to illumine the sun light, becomes in its turn over-whelmed by that (sunlight), so the consciousness, reflected in that mental modification, being unable to illumine the self-manifest Brahma consciousness which is non-distinct from individual consciousness (individual self), becomes over-powered (by Brahma consciousness). Therefore, in the absence of that distinctive category of the perception of the Impartite, nothing but *Brahma* remains, just as the reflection a face in a mirror reverts to the face when the glass is withdrawn. 73

As the light of a lamp, unable to illumine the sun from darkness, is over-powered by it, so the mental function by its reflex Intelligence (consciousness),

being too weak to discover the self-manifest and apparent Brahma consciousness, which is non-distinct from Individual consciousness (self), becomes overpowered; and its associated intelligence moulded after the Impartite, having been destroyed, it blends with the Absolute to become one, just as the reflection in a mirror reverts to the face when that mirror is withdrawn. 73.

In that case there is no conflict between (the dicta of the) S'ruti, "Him he must apprehend by his mind," and "That (*Brahma*) whom the mind can not manifest (conceive)." Admitting the co-extension of the mental function (with the ignorance-encompassed Brahma), its co-extension (with the Absolute consciousness, after the destruction of the Ignorance *i. e.* *Phala Chaitanyam*), can not be admitted. It is said that, the framers of the Sastra have interdicted the co-extensiveness of the

mental function with the Absolute Consciousness. The mental function is necessary to destroy the Ignorance which rests on Brahma, since It is self illuminant; it is impossible for any other object to illumine it. 74

The mental function can only be co-extensive with the Ignorance concerning Brahma, or, in other words, its function is to destroy the ignorance concerning Brahma, but it cannot illumine or discover the Absolute Consciousness, after the destruction of that (*Phala Chaitanyam*). Hence, since mental function is necessary to destroy the Ignorance, it thus substantiates the import of the first named dictum of the S'ruti, "by mind He (Brahma) should be perceived." But since the consciousness reflected in that mental perception is impotent to discover the Absolute Consciousness (Brahma), the last named dictum, "the mind cannot conceive it" is equally correct. On this subject the

authors of the S'astras have interdicted the use of the reflected intelligence in the mental function, but have enjoined to dispel the Ignorance which rests on It, by the agency of that mental function for discovering Brahma. And because, it is the light itself, it is impossible for any other object to illumine it. What is light cannot be illumined or discovered by any other object.

The function of the mind is to dispel the ignorance concerning Brahma, to rectify the error of seeing and perceiving a separate objective universe. And when after the dawning of true knowledge, the objective universe vanishes from the psychic sight of the seer, he perceives the Reality as dealt with in the couplets,
“Now I perceive that no other universe exists than myself.”

The phenomenal universe which appeared in me has vanished like a mare's nest.

In the effulgent light of knowledge

which the ilusion-killing instructions of my preceptor has imparted to me, I know not where is that universe gone !”

But the sphere of that mental perception ends with despulling this ignorance, with the cessation of its work its existence ceases, the reflected consciousness contained in that mental function, being feebler than the Absolute Consciousness fails to illumine or discover it, as a lamp light fails to illumine the sun. 74.

There is a distinction between the perception moulded in the shape of a material object and the perception of Impartite consciousness (Brahma), in as much as in the perception, “this is a pitcher” cognition, moulded in the shape of a pitcher, and having for its subject the unknown pitcher, after having dispelled the ignorance about it, illumines (manifests) even the material pitcher by the reflected consciousness which it (cognition) contains.

Hence it is said that, "cognition, and the reflected consciousness, contained in that cognition, both spread over (take hold of) the pitcher; the cognition dispels the ignorance about it and the reflected consciousness makes the pitcher manifest," just as the light of a lamp coming in contact with a pitcher, etc., in darkness, by dispelling the gloom, illumines it (makes it manifest) by means of its own effulgence. 75

There is a marked difference between the cognition of an inanimate object such as a pitcher, cloth etc., and the cognition of *Brahma*. In the first instance the mental function assumes the shape of the unknown pitcher and dispels the ignorance about it and by its reflected intelligence discovers the pitcher or makes it manifest. As is mentioned in the Sastra the cognition and its indwelling reflex consciousness (intelligence) both take hold of the pitcher, the cognition dispels

the ignorance about it, while the reflex consciousness makes it visible. As the light of a lamp, taking possession of a pitcher lying in a dark corner dispels the surrounding darkness and makes the pitcher visible by its own effulgence, so the cognition after dispelling the Ignorance which is attached to an unknown pitcher renders it cognisable to the senses by its indwelling reflex consciousness (Intelligence). 75

Till the cognition of Consciousness, the reality of Self, takes place, it is necessary to practise *Sravaṇa* (hearing), *Manana* (contemplation), *Nidhidhyāśanam* (staying or merging one's whole self in the contemplation of Brahma) and *Samādhi* (psychic trance). These are now explained.

S'raṇam (hearing) consists in ascertaining the true import of all the *Vedāntas* which deal with *Brahma* without a second by means

of the six means of knowledge (mentioned below).

1. *Ūpākṛamopasamhāra*—The commencement and the conclusion.

2. *Abhyāsa*—Practice or Repetition.

3. *Upurvātā*—Novelty.

4. *Phalam*—Result.

5. *Arthavāda*.—Illustration by laudation.

6. *Upapatti*—Illustration by confirmatory proofs or argument.

Hence, it is said Commencement, Conclusion, Repetition (practice), Novelty, Illustration by praise, and Illustration by convincing arguments are the six means of ascertaining the true import.¹⁸ 76

Upākrama and *Upasamhāra* consists in expounding a subject by referring to it in the opening and concluding portion of the same Chapter, as for example, the sixth Chapter

(Prapathaka) of the *Chhândogya Upanishada* which opens with the aphorism, "there is but one *Brahma*" and concludes with the one running as, This Spirit is Universal.

Abhyâsa (repetition) is the reiteration of the same subject by way of explanation for several times in the same Chapter. As for example in said Chapter, "That thou art" has been nine times reiterated for establishing the Reality, *Brahma* without a second. *Apurvâta* (novelty) is to determine the inutility of proofs other than those cited for the explanation of the subject dealt with in the Chapter.

As in the said sixth Chapter the futility of adventitious proofs other than those furnished by the Upanishad has been pointed out for determining the Reality (*Brahma*) without a second.

Phalam (Result) is to point out the necessity of acquiring a knowledge of Self which is to be treated in a Chapter or to be put into practice. As in the said sixth Chapter, it is mentioned that, "he who has got a preceptor knows *Brahma*, his absorption in *Brahma* is delayed till his self is liberated from his body." Thus the necessity of acquiring a knowledge of *Brahma* without a second is set forth.

Arthavâda (Illustration by laudation) consists in expounding a subject to be treated in a Chapter by praise; as in the said sixth Chapter (occurs "the one knowledge helps the unheard to be heard, unthought to be thought, the unknown to be known." This is praising the Reality (*Brahma*) without a second.

Upapatti—Sastric arguments heard in favour of the subject dealt with

in the Chapter is called *Upapatti*. As for instance, 'O thou, beloved one, as by knowing a clod of earth, all earthen articles (such as jar, etc.) are known, the earth or clay is the only reality there, and names of its different modifications (such as jar, etc.), are mere sounds and, hence, unreal; so the substance without a second (*i.e.*, *Brahma*) is the only reality, all the modifications of that eternal Reality are but the sounds, and hence, they are unreal. 77.

The sixth Book of the *Chhândogya Upanishad* begins with a dialogue between Aruni and his son S'vetakatu. S'vetakatu returned home from his preceptor's house at the age of twenty-four, after having finished his *Vediac* study and was full of conceit. His father, seeing him much conceited, asked him whether he had learnt from his teacher that knowledge by which the unheard becomes heard; the unthought, thought; the unknown,

known. S'vetakatu replied in the negative, whereupon Aruni observed, "O darling, as by knowing one clod of clay all that is made of clay is known, the difference being only a name arising from speech, but the clay is the only reality in such cases; O darling, as by knowing one nugget of gold all that is made of gold is known, the difference being only a name arising from speech, and the gold is the only reality in such cases, O darling, as by knowing a pair of iron scissors all that is made of iron is known, the only difference being the name arising from such, and iron is the only reality in such cases—so my, darling, is that instruction which gives a knowledge of the Reality without a second.—*Translator.*

Mananam—is continuous pondering on *Brahma* without a second and establishing Non-duality by the non-conflicting argument of the *Vedanta*.

Nidhidhyāsanam (resting in the thought of, i.e. thought-existence in a

subject) is a kind of contemplation which is the current of the understanding consistent with the Reality (*Brahma*) without a second, by excluding such antagonistic ideas concerning the body and insentient matter in general as may stand in the way or prevent the realisation of non-duality.

Samādhi (trance) is profound meditation which is of two kinds—

1. *Savikalpa* (Conscious).

and

2. *Nirvikalpa* Unconscious).

In *Savikalpa Samādhi*, the subject, the individual perception, and the object of thought, constitute the Ego. To realise *Brahma* without a second by concentrating the mind which has assumed the shape of the Impartite, and by indivisibly resting its function there with the distinction of knower and knowledge, that it is to say,

with the retention of Individual consciousness.

As in the cognition (knowledge of an Earthen Elephant, even inspite of the knowledge of it being an elephant, the knowledge of it being made of clay persists, so even inspite of the knowledge of duality there occurs the knowledge of non-duality (*i.e.*, of the Reality without second). Thus it has been said by the wise, "The real beholder (of all beholding), all-pervading like the ether, the crown and top of things, the illuminater of all, the one without a second, originless, without decay, running through all, though unattached to any (thing), and secondless, that I am, innate, free and Emancipated. I am the beholder, pure, suffer no modifications, my liberation or incarceration does not exist." 78.

As in the instance of a toy-elephant

of clay the mind takes cognisance of the animal, perceives that it resembles a real elephant in shape, together with taking cognisance of the fact that it is made of clay, so there is the peception of the Universal Consciousness (Brahma) co-existent with the conscious Ego, or non-duality in duality. 78

Now as regards the unconscious, profound contemplation or trance (*Samādhi*). In the unconscious *Samādhi* the distinction of "Knower," "knowledge," etc., being merged in the Substance without a second (*i. e.*, *Brahma*), the mental function is moulded in the shape of Universal Consciousness and exists as one with it. Then as in a saline solution, the salt having been dissolved, assumes the shape of the water and is perceived as water, so the mental function having assumed the shape of the substance without a second (*Brahma*)

is cast into the mould of the Impartite Consciousness or *Brahma*. After that, there exists no apprehension of confounding this (unconscious *Samādhi*) with the state of dreamless sleep; (because), the mental function, though alike unperceivable in both the states, yet it exists in the first and not in the second. 79

Unconscious *Samādhi* is the resting of the mental function on the secondless Reality (*Brahma*) and becoming one with It by the destruction of subject, the individual perception, and the object which are the three integral constituents of the conscious Ego. As in a saline solution the salt, having been dissolved in water, assumes the shape of water and is perceived as such, so in the unconscious *Samādhi*, the mental function, having been merged in the Reality, assumes the shape of Reality, retaining no distinct or separate existence of its own. There is a distinction between this

unconscious *Samādhi* and the state of dreamless sleep. The mental function, though equally unperceivable in both the states, exists in the state of unconscious *Samādhi*, hut not in the state of dreamless sleep (*Susupti*). 79

The means of this^c unconcious *Somādhi* (*i. e.*, the expedients by which it⁴ is attainable) are—

Yama—Forbearance.

Niyama—Canons to be observed.

A'sana—Posture.

Pranayama—Regulating the breath.

Pratyahâra—Withdrawing the
senses from the ex-
ternal objects.

Dhâraṇâ—Fixed attention.

Dhyânam—Contemplation.

Savikalpa Samādhi—Conscious
Meditation.

Of these, Forbearance includes annihilation of all killing or injuring propensities, truthfulness, non-steal-

ing, sexual continence, control over the passions and non-acceptance of gifts.

Niyamas (canons to be observed) are nourishing a clean spirit in a clean body, contentment, practising penitential austerities and divine contemplation, studying the *Vedas*, and reverence to God.

Asanas (posture) are keeping hands and legs flexed up in different postures as illustrated by those known as *Padmāsana* *Svastikāsanam*, etc., with the object of (steadying the mind and the body).

Prānāyama (Rythmical breath) means the regulation of the vital airs. This is done by "breathing in a particular way through the nostrils during the mental repetition of the name or attributes of the deity. It

consists of three parts, viz. (1) *Sri Bhagavata Purana* i.e., inspiring through the left

nostril after closing the right with the thumb or index-finger, (2) *Kumbhaka*, holding the breath in by shutting the mouth and closing the nostrils with the fingers of the right hand, and (3) *Rechaka*, expiring slowly the inspired air through the right nostril.

Pratyâhâra (abstraction) consists in withdrawing the senses from their respective objects of enjoyment. It is maintaining a kind of apathy to objects of the senses, even when they are present.

Dhâranâ (fixed attention or comprehension) is to concentrate the heart on the Real without a second.

Dhyânam (contemplation) is the uninterrupted flow of the mental function to the Real without a second.

Savikalpa samâdhi has been already described.

impediments to this

Unconscious *Samādhi* which consists of the above said essentials, *viz.*, *Laya* (extinction of the mental function), *Vikshepa* (mental distraction or aberration), *Kshāya* (passions and desires) and *Rasāsvāda* (tasting of enjoyment).

Laya (extinction)—is the sleep in which the mental function falls into, failing to embrace the Impartite Reality.

Vikshepa (aberration)—is the embracing of another substance by the mental function in its inability to embrace the Impartite Reality.

Kashāya is a sort of stupefaction of the mental function by its inherent passion or desire even in the absence of its extinction (*Laya*) or aberration (*Vikshepa*), and its consequent inability to embrace the Impartite Reality.

[*Rasāsvāda* (enjoyment of beatific

feelings or ecstasy)—Enjoyment of beatific pleasures, with the individual perception and cognition of the subject and object in tact, by the mind which is enabled to embrace the Impartite Reality (*Brahma*) or to enjoy the felicity attending the Conscious *Samādhi*, while at the threshold of Unconscious *Samādhi*, is called the Impediment of *Rasāsvāda*. 81.

Unconscious *Samādhi* is said to ensue when the mind, free from all these four impediments, rests immobile on the Impartite Consciousness, like a lamp-light in a windless place. Hence, it is said in the *S'ruti* "Rouse up the mind in the event of the extinction of the mental function (*Laya*), steady the mind in case of its aberration (*i.e.*, make it in-turned), withdraw it from the sense-objects by means of *Vairagya* or apathy) in case of passion, know it

to be such (*i. e.*, it is passion and not Impartite Reality and, hence, not to be contemplated), it must not be disturbed when it has once secured a rest on the Impartite *Brahma*, at that time he must not enjoy any felicity by his individual consciousness, by means of his discrimination dissociate its attachment from all other things" *i. e.*, (Extinction of Self and engrossment in the absolute). So also in the *Smṛiti* is said, unflickering as the lamp-light in a windless place." 82.

Now the traits by which one liberated in life may be known are described. Such an individual is one who having dispelled the ignorance concerning It by the knowledge of *Brahma*, pure, Impartite, the supreme prototype of Self, perceives it clearly as his ownself and comes to realise it as the Impartite in him, who having

already destroyed his ignorance with its derivative products such as the cumulative acts of virtue and doubts and errors, and having liberated himself from all worldly bonds, is engrossed in the *Brahma*. As in the *S'ruti*, when the Supreme Reality is seen, the heart breaks asunder all its fetters, errors and doubts are dispelled, and all acts (good or bad) are annihilated. 83.

On waking from his meditation although he perceives that he is enjoying the fruits of actions commenced at prior dates and produced by desires originated from his body, the receptacle of flesh, blood and urine and excreta, from the concourse of sense-organs, the seat of blindness dullness and efficiency—from the mind, the seat of hunger, thirst, grief, and frenzy, yet his knowledge is not thereby affected, he regards the phe-

nomenal world like a spectator at a conjuring show who knows that whatever he is seeing is unreal. So it is said in the *S'ruti*, "Blind although he has eyes, Deaf although he has ears, unmindful although he has mind, lifeless although he has life." Also it is said, who when awake sees not (the eternal world) as if he were profoundly asleep. He who sees not duality, although he looks upon it, who, though addicted to action (merely from the force of habit), is yet inert and actionless. He and he alone is the knower of Self. This is the conclusion." 84.

As before attaining true knowledge he had been addicted to bodily acts which follow him even now, so do the good desires spontaneously spring up in his mind at this stage, or he becomes indifferent to good or evil. Hence it is interrogated, "If with

the advent of true knowledge of the Secondless Reality, a man does whatever he likes, then where is the difference between him and a dog as regards the eating of unclean food" ? (or in other words one emancipated in life never feels prompted to do an improper act). He and He alone is the true knower of *Brahma*, the true knower of Self. 85.

At this stage the qualities of humility, non-enviousness, compassion, etc. which are the means of attaining true knowledge, spontaneously deck the one emancipated in life and become his constant companions. Hence, it is said, "qualities of friendliness, etc., spontaneously become the properties of one who has attained knowledge of Self. They are his without any effort. 86.

What more is to be said ? Such an individual, for the purposes of simple

existence on earth, experiences with indifference the pleasure and pain as the productive result of acts previously done either with or without desire, or at the desire of another; and with a mind already enlightened after his actions had been annihilated his life (vital airs) is absorbed in the Supreme *Brahma*. Then after the destruction of Ignorance and its productive effects, he is merged in the all-pervading, changeless, and Impartite *Brahma*, to be in a state of oneness in the enjoyment of supreme felicity with it. It is said in the *S'ruti*, "his vital airs are no more subjected to transmigrations, they are merged in *Brahma*. Being liberated from the fetters in life he is liberated (from the necessity of re-births). 87.

The Lord of creation, the *Paramahansa* of Reality, the one liberated in life, roams about in this world, participating in the

NOT EXCHANGEABLE AND
NOT SALABLE

joy of universal life with the absolute, Universal Consciousness. True liberty can never degenerate into license, and the emancipated Yogin, borne aloft on the wings of peace and harmony, can never do any thing which may possibly create a discord in that Universal Harmony, which is the law of Universal Life. "From vice proceeds Ignorance and from Ignorance emanates unbridled license," One with the universal love, nothing but love and compassion emanate from him in life. He cannot hurt any body, he is one with All, and All in one. He has discovered the Law, he has realised it. He has been absorbed in the Law and, hence, cannot act in violation of it.

All desires which had been in his heart have found their dissolution." Though mortal, he becomes immortal and enjoys Brahma here and in this Life, says the *Bṛihadaranyaka*.

Pleasure and pain, the effects of acts done by him in prior births or at a prior

date affect him not. They are mere phenomena, the vapoury illusions which may cross the path of his luminous Self for the time being, only to be melted away in a flood of bliss and tranquility. He bides his time on earth with peace and felicity, till death comes and dissolves his mortal frame. His causal body, being absorbed in the absolute consciousness like a water-drop soaked by hot iron, has already conquered the necessity of re-births. Each principle of its constituents, has been burned up by the burning oneness of his Self, and desires have ceased to exist, because they have attained the Real Substance for which they have invariably but unknowingly craved since their births. 87.

THE END.
